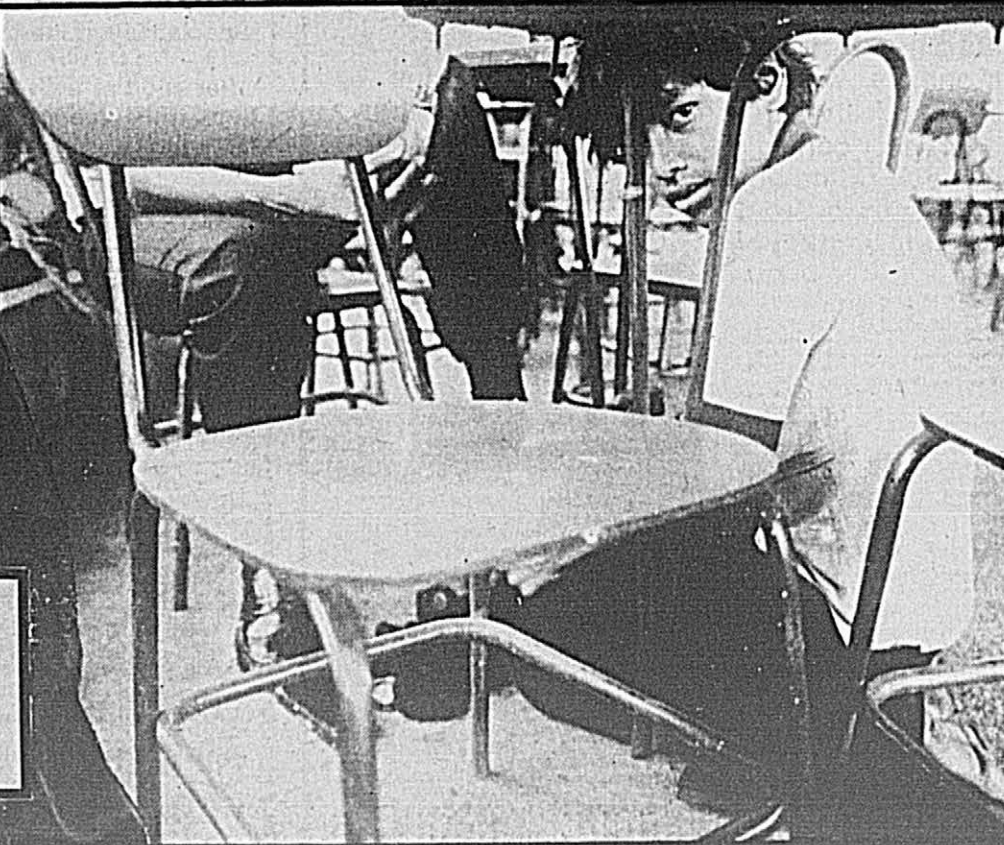




Latin America Issue
The McGill Daily

Wednesday, October 5, 1983
second class mailing 5417
Vol. 73, No. 12



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CLASSIFIEDS

Ads may be placed through the Daily, Room 803, Student Union Building, 8am to 2pm. Deadline is 2pm two days prior to publication.

McGill students: \$2.00 per day; for 3 days, \$1.75 per day; more than 3 days, \$1.50 per day. McGill faculty and staff: \$3.00 per day. All others: \$3.50 per day. (Exact change only, please).

The Daily assumes no financial responsibility for errors, or damage due to errors. Ad will re-appear free of charge upon request if information is incorrect due to our error.

The Daily reserves the right not to print a classified ad.

341 — APTS., ROOMS, HOUSING

5 minutes walking distance to class. 1 & 2 bedroom apartments. Large room, modern conveniences, short term lease available. 1555-1575 Summerhill (near Côte des Neiges). 935-7274. 933-2222.

House to share Responsible individual sought to share renovated 3 bedroom Townhouse with two others. Hutchinson near Milton, 5 min walk to McGill. All amenities \$400/mo. Jack Williamson 392-5814 (work)/845-5331.

Sublet: 2 1/2 on Lorne Ave. \$270/month

includes heat. 8 or 12 month lease. Available immediately. Call 286-1384 after 5 pm.

Côte-des-Neiges (Bus to Guy or Plamondon Métros). Spacious 3 1/2, clean, hardwood floors, balcony, utilities. \$250/month, avail. now. 342-1545 626-6144.

Roommate wanted: Quiet non-smoker starting October 1. \$185 including heat Upstairs house in Westmount close to Metro, bus, shopping. Semi-furnished. 489-8544.

Clean, bright beautiful floors. 2 1/2, 1 1/2 very close to campus, immediate occupancy. 933-1751, late evening or early morning. 849-7806 occasional afternoons.

Wanted: roommate to share spacious 7 1/2 with two mature law students. Near Vendôme metro, women preferred. rent \$167.00 plus utilities. Call 486-5132 after 6:00 pm.

Renovated 5 1/2, high ceilings, 15 minutes walk from McGill, near Prince Arthur Mall, \$450.00 per month. Available immediately call 845-3031.

Roommate? Student from Europe looks for sharing accommodation. Teaches German, in Canada for Ph.D. If you are interested in most popular language in Europe a good opportunity! 286-0851.

Roommate wanted to share large, quiet, bright 5 1/2, 5 minutes from Campus. Female medical or graduate student, non-smoker preferred. Available immediately. Rent \$216/mont. Call 849-8254.

Share apartment available. Furnished modern apartment, near metro, shopping, fireproof building, bright, quiet, pool, sauna, female student preferred. call 487-5192 mornings, evenings.

Share apt. female seeks same to share 2 bedroom apartment 3 blocks from campus \$150 includes everything. 849-4449.

Sunny furnished 1 1/2 apartment for rent. Hutchinson and Milton. For Oct. 15 or Nov. 1 occupancy. \$200 rent includes all. Please call 843-8091 for inquiries.

Apartment to share 6 1/2 in Outremont Bernard and Querbes call 276-8290.

Good and Cheap rooms for rent at Deke Fraternity: a lifestyle surprisingly relaxed - it's yours at 3653 University. Phone Gord/Andrew at 286-1629

Male roommate wanted to share large 5 1/2 near metro. Phone 484-3333.

Roommate wanted Furnished, sunny, spacious, sky-lit, two floor, renovated 6 1/2. Pine-St. Denis area. Student preferred. Phone 843-3543 - ask for Mary or John.

343 — MOVERS

The Ghetto Mover Need something moved? Closed truck, cheaper than trailer rental & NO HASSLE. Call Gary 744-6837.

All local moves done quickly and carefully by student with large closed truck. Fully equipped, reasonable rates. Available weekends. Call Stéphanie, 737-7540.

350 — JOBS

M.I.R.A. is hiring: U2 I.R. Students, French comprehension to analyse and code collective agreements. 10 hrs/week & full for summer. Forward resumé to M.I.R.A./Bronfman 506 or see Pierre Côté.

352 — HELP WANTED

WANTED: Graduate student to act as recording Secretary for PGSS meetings. Please contact Steven Fraser, Secretary PGSS, Thomson House. Applications close when position is filled.

Music major for part time work at Phantasmagoria in classical record dept.-Thurs., Fri., evenings & Sat. - 843-3342.

354 — TYPING SERVICES

THESES, Reports, Manuscripts, Letters, etc. 15 years experience in both languages. Rapid Service. \$1.50/page/double. Work

SADIE'S SUPER SPECIAL:

Gretsky 5-pen pack - Regular price \$3.32 - Reg. Sadie's price \$2.50 - Special sale price \$1.90

Offer good at both locations while quantities last - limit 1 per customer

Sadie's 1 Newmarket Union 898-8988 11 Newmarket Engineering 398-4000

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7:00 am - 2:00 am
7:00 am - 3:00 am
(FRI & SAT)

BREAKFAST SPECIALS
7:00 am - 11:00 am

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845-8011 ★ 845-8382

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done on IBM. Mrs Pauline Vignault - a three minute walk from McGill campus. Telephone 288-9638 Translation in several languages.

Typing: IBM IIIs, Bilingual, reasonable rates. fast/accurate/professional work. Same day service. Lise: 259-3537.

Typing of term papers, reports, theses, resumes, letters. Close to McGill. Good rates for good quality. 288-7913.

Term papers, Theses, reports, lectures, etc - in English, French, Spanish - professional typist - only two blocks from Campus - 849-9708 - try weekends too.

Term papers, Theses, reports, lectures, etc - in English, French, Spanish - professional typist - only two blocks from Campus - 849-9708 - try weekends too.

Professional typing of theses, reports, etc. on WORD PROCESSOR. Fifteen years experience. Downtown. Call after 6.00 pm 731-4368.

Experienced Typist term papers - Assignments - Notes - Factums - Theses. Reasonable rates. 481-8995.

TYPING/EDITING/TRANSLATION Professional & experienced typist. Precision/care. Familiar with thesis format & specifications. Fast service. IBM Selectric III call 288-2741.

Typing service- Fast, accurate typing done on IBM selectric typewriter. \$1.50/page. reduced rates for 20 pages or more. 845-0004.

356 — SERVICES OFFERED

TERM PAPERS in English new and terrifying? M.A. lecturer offers help with research and writing skills. Also English instruction, proofreading. Reasonable rates. 849-8954 French/Spanish spoken.

Anorexia and Bulimia are being treated at the Montreal Centre for Personal Growth. For more information phone 284-0062.

Self-Esteem Therapy (individual and groups) is being used to treat neurotic problems. For more information phone the Montreal Centre for Personal Growth at 284-0062.

Ex- "La Coupe" hairdresser offers special student rate \$12.00 (\$10.00) for wash, cut and blowdry. Call Karen at 279-3958 between 7:00 am - 8:30 am.

358 — WORK WANTED

Baby sitter - student seeks babysitting job during the week. Call 667-1700.

361 — ARTICLES FOR SALE

Bicycle CCM-5 speed \$150. Dressmakers Mannequin Acme Adjustable \$25. call Johanne (evenings) 842-7388.

Console Stereo Garrard Turntable Diamond stylus needle and am-fm stereo radio. Excellent condition. bargain price. Call 487-5192 mornings/evenings.

15 gallon aquarium Fully equipped. Like new and cheap. Call Audrey at 731-0371 or 672-1236.

FLUTE for sale. Good condition, solid silver, open hole. Make: Armstrong with extra B-foot \$435. call Sandra, 484-6205.

Ski-Set size 6 Garmont Boots, S 326 Salomon Bindings, 160 Head skis, Condor Racing Poles with grip handle, Boot Rack \$300. Call after 6:00 482-1190.

365 — WANTED TO BUY

HOCKEY TICKETS for Canadians - US Islanders Thursday Oct. 6. Good seats only. Willing to pay \$\$\$. Call anytime after 4 pm 286-9892.

370 — RIDES

GOIN' WEST? I am driving to Vancouver Thursday 6 October and am looking for somebody(ies) to share expenses - all the way or any section. Call Mark Kuitenbrouwer 844-2797.

Need a ride to New York City, to leave October 6 or 7 and return October 10 or 11. Will share expenses. Please call Teresa (731-1596).

372 — LOST & FOUND

LOST: ONE BLACK & STERLING CIGARETTE HOLDER Last Monday in the Union building. If found please return to Paula at the daily office. Reward.

FOUND: Wallet of William Peer Hosein Please identify colour and content. Jay 286-0854.

Found: Gold bracelet, near Rutherford Building, on Monday. Contact daily.

Lost at Stones party brown wallet: Important personal papers call night 488-5959.

Lost a wide brown suede and skin belt in a locker in Womens' locker room, Currie Gym. If found, call Brenda: 481-9877. Thank you.

374 — PERSONAL

LIZ-ANNE I fell in love with you in our Art History class. Please phone. SATISFIED NOW?

383 — LESSONS OFFERED

Need to brush up your French grammar and syntax? French-Canadian, with teaching experience in Germany seeks pupils any level. Hubert 524-0878 after 6 pm.

Mature, serious student to tutor Introduction to Financial Accounting. Call days after 9 pm 284-3299.

German language tutor available. Please call 667-1700.

Train you voice and reduce vocal fatigue. Established Montreal Soprano, Madeleine Osborne, has enlarged facilities for teaching voice. Near Metro. Call 495-8771.

385 — NOTICES

ASSERTIVE TRAINING GROUP: 6 sessions starting October 4th at 2:00 p.m. - Powell Bldg. room 301. Call Counselling Service, 392-5119, to sign up.

GRADUATE STUDENTS: Get Involved! Elections for: Speaker of Council, Chief Returning Officer, Committee Positions will be held on October 12, 7:30 pm at Thompson House.

SCIENCE STUDENTS: Try outs for the Science 'A' hockey team start soon. For information about this and other intramural sports available to science students call Willis Grad at 483-3423.

Student Wives & Single Mothers: We are forming a student family support group, possibly including play groups for children, babysitting exchange, information exchange. Anyone interested should call Susan at 989-9327.

Chaplaincy Community supper every Tuesday at 5:30 pm, Newman Centre 3484 Peel. Come and share a meal for a modest donation. Feel welcome to stay for Fireside discussion. For information 392-5890/6711.

IMPROVE YOUR MARKS this term by learning how to study more effectively. Improve your ability to concentrate in only six short weeks, through hypnosis. Improve your memory. For information, call Dr. Nathan Schiff at 935-7755 or drop in to 1538 Sherbrooke Street West, Suite 710 and ask about the special student rates.

Art's Intramural Hockey Forming two teams (tentative Oct. 11, 11-12:30 pm); Oct 14, 8:15-9:30 pm; Oct 15 7-8:15 pm. Call on/before Eric Smith 932-7081, Markus Pedriks 684-6628.

Christmas in Mexico Special student's fare one month - valid ticket call: Mabel 845-8583 (Evenings) 392-5443.

Editing/Proofreading- theses, term papers, C.V's/Resumes, promotional blurbs, etc. Reasonable rates. Call 270-5901, afternoons or Evenings.

FREE LECTURE how to improve and build a super memory. Sunday evening at 7:00 pm. 1538 Sherbrooke Street West, Suite 710. Please reserve by calling Dr. Nathan Schiff at 935-7755.

GRADUATE STUDENTS: All PGSS Council Representatives must communicate their name, telephone numbers and department to Steven Fraser, Secretary, PGSS, Thomson House as soon as possible.

Law- are you interested in law? The Pre-Law Undergraduate Society holds its first meeting Thursday in Leacock 411 at 4. New members welcome.

ELECTIONS: VP-External, VP-Internal, MSS Council Representative. October 12, 7:30 pm Thomson House. Submit nominations to Steven Fraser, secretary, PGSS prior to meeting.

The McGill Choral Society is accepting new members on Wednesday evenings at 7:30 in Strathcona Music Building rm 304. All are welcome.

387 — VOLUNTEERS

Interested in Volunteer work? Come to a community McGill meeting today 4-5 pm. Room 408 Union.

ATTENTION

Nominations & elections to be held for the WOMEN'S UNION COORDINATING COMMITTEE

Positions to be filled: 2 members at large
Nomination period from Monday, Oct. 4 to Friday, Oct. 7.
Nominations close at 5 pm
Election: Oct. 12 10 am- 5 pm

REGISTRATION EXTENDED for some MINI COURSES

The starting dates for the courses listed below have been postponed to the week starting October 11th. (N.B. Courses on Mondays will begin October 17th due to Thanksgiving.). To register for any of these courses, come to the Students' Society General office any day this week from 9:30 to 11:30 a.m. or from 2:30 p.m. to 4:30 p.m. For information call 392-8930, 392-8922.

PHOTOGRAPHY I

Instructor: Stephen Eisenberg
6:30 - 9:00 p.m.
October 13, 1983
Beginning:
6 sessions in Union B09
Fee:
\$32 McGill students; \$37 general public
Registration:
18 minimum, 25 maximum

FOLK/ROCK GUITAR I - Section 1

Instructor: Brendan Banash
6:00 - 7:00 p.m.
October 11, 1983
Beginning:
8 sessions in Bronfman 651
Fee:
\$42 McGill students; \$47 general public
Registration:
10 minimum, 10 maximum

FOLK/ROCK GUITAR I - Section 2

Instructor: Brendan Banash
7:15 - 8:15 p.m.
October 11, 1983
Beginning:
8 sessions in Bronfman 651
Fee:
\$42 McGill students; \$47 general public
Registration:
10 minimum, 10 maximum

FOLK/ROCK GUITAR II

Instructor: Brendan Banash
8:30 - 9:30 p.m.
October 11, 1983
Beginning:
8 sessions in Bronfman 651
Fee:
\$42 McGill students; \$47 general public
Registration:
10 minimum, 10 maximum

KNITTING - INTRODUCTORY

Instructor: Wanda Kaluzny
Wednesdays:
6:00 - 7:30 p.m.
October 12, 1983
Beginning:
5 sessions in Union B09
Fee:
\$20 McGill students; \$25 general public
Registration:
10 minimum, 15 maximum

KNITTING - INTERMEDIATE

Instructor: Wanda Kaluzny
Wednesdays:
7:45 - 9:15 p.m.
October 12, 1983
Beginning:
5 sessions in Union B09
Fee:
\$20 McGill students; \$25 general public
Registration:
10 minimum, 15 maximum

CLASSICAL GUITAR I - section 1

Instructor: Shawn Bell
Mondays:
3:15 - 4:15 p.m.
October 17, 1983
Beginning:
8 sessions in Arts W3
Fee:
\$45 McGill students; \$50 general public
Registration:
4 minimum, 4 maximum

CLASSICAL GUITAR II

Instructor: Shawn Bell
Mondays:
5:30 - 6:30 p.m.
October 17, 1983
Beginning:
8 sessions in Arts W3
Fee:
\$45 McGill students; \$50 general public
Registration:
4 minimum, 4 maximum

15 arrested protesting arms in C.D.

by Julianne Pidduck

In the early morning light of Friday, September 30, a procession of fifteen people dressed in long black robes, carrying dolls and coffins made its way to the front of the External Affairs building in Ottawa.

The group placed the plastic dolls on the two black coffins and formed a semi-circle around them, ignoring a sizeable presence of Ottawa police and RCMP. One by one, the demonstrators stepped forward and poured their own blood onto the dolls. Each individual made a dedication, clarifying their action as a protest against Canadian support of American intervention in Central America. More blood decorated the External Affairs Building sign.

The 15 protestors then silently lifted the blood-covered coffins onto the road and sat down behind them. They formed a blockade of the eastbound traffic on Sussex Drive, preventing cars from entering the External Affairs parking lot.

The police quickly cleared away the coffins and dragged the blockaders to the side of the road. The protestors immediately returned to their positions only to be arrested. All 15 were taken away by squad cars within twenty minutes. There was no violence by either police or demonstrators.

The entire group was released

the same day on their own recognisance. Fourteen were charged with public mischief; the fifteenth, a minor, has not yet been charged.

This civil disobedience demonstration was organised by the Anti-Intervention Action Committee, a part of the Alliance for Non-Violent Action (ANVA). ANVA was responsible for anti-cruise protests at Litton Industries in Toronto and Griffiss Air Base in Rome, New York.

This event was significant for two reasons. This was the first public link between disarmament and Central American intervention. According to ANVA publications, any intervention by a nuclear power increases the possibility of nuclear deployment as a last-ditch remedy for the humiliation of defeat.

Of even greater importance, September 30th marked the first recognition of specific Canadian involvement in Central America. Traditionally, protests have addressed U.S. actions, while substantial Canadian diplomatic, military and economic complicity was ignored.

In the diplomatic sphere, Canada has never taken a clear position on Central America. In a 1981 Hansard (the House of Commons record), Mark MacGuigan, then External Affairs Minister, stated:

"I am not aware that we have any serious obligations in that part of the world, in Central America, which is not an area of traditional Canadian interest. It is not an area in which we have any particular claim to knowledge of what is going on." This non-position is interpreted as support of the Americans.

Economically, Canadian government and business are implicated in Central America through bilateral, multilateral and military "aid" and investment.

Bilateral aid consists of direct assistance from the Canadian government through either the Canadian International Development Agency (CIDA) or the Export Development Corporation (EDC). Though this sounds generous, in actuality, 80% of this aid is "tied"; it must be spent on Canadian products. The result is that taxpayers subsidise uncompetitive domestic industry. The receiving country does not necessarily get the best goods or the ones it needs most.

In 1980, Canada cut off bilateral

aid to El Salvador because of human rights violations, but CIDA presently is completing a previous contract for a \$10.3 million hydro-transmission line of strategic value to junta forces. Canadian aid continues full speed ahead to the dictatorships of Guatemala and Honduras, and to a much lesser extent, to Nicaragua. In addition, Canadian money sponsors many projects in Central America through multilateral aid.

The third important economic link between Canada and Central America is military sales. Under the Export and Import Permit Act, a permit is required for the export of military commodities to all destinations except the U.S. In 1982, the Act announced that military commodities may not be exported to:

- Countries involved in hostilities or where there is an imminent threat of hostilities;
- Regimes considered to be wholly repugnant to Canadian values and especially where such equipment could be used against civilians.

Arms exporters have followed the letter, if not the principle, of this

regulation. Weapons and components are sold to the U.S. or other intermediaries which then use these arms in Central America or sell them to such "repugnant" and warring regimes as El Salvador, Guatemala and Honduras.

Pratt & Whitney, Inc., a Longueville branch of the U.S. weapons conglomerate United Technologies, now produces the PT6A engine. The PT6A (technically a non-military commodity) is specialised for use in counter-insurgency aircraft, and was developed with \$80 million in federal grants. This engine has been used in the Israeli Arava 201 counter-insurgency plane; 25 Aravas were sold to El Salvador and an unspecified number to Guatemala, Honduras and Somoza's forces during the 1970's.

Not only does the September 30th demonstration point out the extent of Canadian involvement in Central America but it also underlines the need of a clear and independent Canadian foreign policy.

Info chain formed

by Claire Lancôt

An astonishing wealth of information is available in a small suite at 1224 Ste. Catherine. There, five Latin American journalists co-ordinate the activities of the Agencia Latino Americana de Informacion (ALAI), an agency founded in Montréal in 1976.

In March of 1977, a founding document made the orientation of ALAI explicit: "ALAI is born politically committed to the social transformation of Latin America. This commitment does not imply affiliation with a partisan political line... ALAI has as its immediate objective the task of contributing to the development of mass movements in Latin America. A task, which, by the very nature of ALAI, is not of the order of agitation or propaganda, but rather of systematic information."

In the first two years of its existence, ALAI came to see the necessity of developing linkages with the social movement and those groups and communication teams who play a role therein, groups like PUEBLO (Mexico), VOCES DEL CAMPO (Mexico), INFORMACION SISTEMATICA (Colombia) and CENTRO DE DOCUMENTACION HONDURAS (Honduras).

A first meeting, el Primer Encuentro de Comunicación Popular, was held in Montréal, in October 1978 and an information network was co-ordinated. A second Encuentro was held in the Dominican Republic in March 1980. Mutual support was stressed. Bilateral exchanges were developed and con-

tinued until the third Encuentro in Lima, Peru, March 1982.

At this third and most recent meeting, ALAI and ten other teams produced a final co-ordinating declaration. Moved by a common conception of the role of popular communication as an alternative source of information countering the transnational press agencies, they published their four objectives:

- Exchanging experiences in the fields of communication, information, education and popular documentation
- Exchanging evaluations of methodology and techniques used
- Making known the Latin American problem and the alternatives advocated by popular movements in conflict zones; defending human rights
- Increasing exchanges and contacts with other groups.

The Montréal-based ALAI has set up its documentation center within the following framework:

- 2,200 references;
- 600 regular and occasional publications;
- Thousands of original documents produced by Latin American organizations;
- Hundreds of brochures, copies of studies, research texts;
- Newspaper cuttings from various countries.

Opening its doors to the public three days a week, ALAI can play an important information dissemination role for university students, professors, solidarity groups, journalists and interested individuals.



Nicaraguan soldiers parading at a new tank unveiling in Managua this August. The war with the U.S.-funded counter-revolutionaries, mainly Somoza henchmen, is intensifying. See story page 16.

Group looks to Central America

by Mark Smith

The McGill Central American Group has recently changed its name, and with its new name the group has redefined its approach to Latin American politics. Formerly the McGill Student's Support Committee for El Salvador, the MCAG now recognizes that problems faced by El Salvador are interconnected with those of other nations in that region.

Pierre Ostiguy, president of the MCAG, says, "The name has been changed not because of ideological reasons, but so that we can now appeal to a broader base."

The MCAG is now registered only as a special interest group but last year was part of the Student's Society's External Affairs department. As a result, says MCAG member Leslie Meyers, "We no longer have to be accountable to Student's Society."

This year, the Group plans to work to increase awareness of the

political and social situations in El Salvador, Nicaragua, and Guatemala. Presently they are focusing on the plight of a large Salvadorean refugee group in Honduras.

"I recently gave a conference on the matter here and have also sent letters to one U.S. congressman and to U.N. representatives in Geneva and Honduras," says Ostiguy.

The refugee camps, which are the MCAG's immediate concern, are located in Honduras within 35 km of the Salvadorean border. There, in Mesa Grande and Colomoncagua, approximately 17,000 dispossessed Salvadoreans live. Both the U.N. High Commissioner for Refugees and the Honduran army favour action to relocate these people.

The U.N. wishes to move these people out of danger and help promote self-sufficiency by placement in Northern Honduras. The

refugees object to this plan since it would be a difficult relocation for the group, composed nearly eighty per cent of women and children.

In addition to raising awareness about these camps, the MCAG has tentatively planned a project to make colouring books to send to children in the Mesa Grande camp. The children in the camp there lack toys and this venture would be supported by the U.N. who would supply colouring pens.

The MCAG is also sponsoring a lecture on October 27 by the expatriate American writer, Margaret Randall, on the topics of "The Role of Women in Nicaragua During and After The Revolution" and "The Emergency Situation in Nicaragua".

The MCAG is a member of the Montreal Salvador Committee and the Quebec Central American Network. The group's first meeting is next Tuesday at 5:00 p.m. in room 406 of the Union Building.

founded in 1911

THE MCGILL DAILY

Comment

Ronald Reagan, in a nationally televised address to a joint session of the U.S. Congress on April 28th, 1983, said: "The government is making every effort to guarantee democracy, free labour unions, freedom of religion and a free press, is under attack by guerrillas dedicated to the same philosophy that prevails in Nicaragua, Cuba and, yes, the Soviet Union."

We assume that we are immune to propaganda in the Western World. Yet the U.S. State Department's view, as shown in the quote above, is the extent of our media coverage on Latin America. With his opinion, Ronald Reagan is being completely honest in the context of U.S. interests in the region.

But Reagan does not speak the truth for the people of those nations. But his credibility is unquestioned because he is the U.S. president. How credible is the opinion of a hungry, bare-footed peasant, or even a Nicaraguan leader whose capital city is a shantytown? And how often do we hear their views?

Ronald Reagan has never been to Nicaragua. Five contributors to this issue of the McGill Daily have. They did not spend their time dodging bullets. They met the people and talked to them, getting something of their point of view. Other staffers, in Montréal, interviewed professors, students and Canadian experts on Latin American topics to compile information and take photographs for this edition.

Our efforts reveal information which contradicts the message of the popular press. Latin American's lives are more endangered by hunger than by war. Many find it extremely hard to subsist because their jobs are low-paid, their houses uninhabitable, and their land appropriated by the government. Many are without schools or hospitals. Killing by right-wing death squads and government counter-insurgency is increasing.

Not surprisingly they have joined revolutionary movements. Now they fight in Peru, Colombia, El Salvador, Guatemala, Argentina, Brazil and, in different ways, all over the region, to gain freedom. As they fight, they find it difficult to live and raise families in such conditions. Many flee.

They flee to Canada and the U.S. as refugees, to be held in detention centres and wade through bureaucratic procedures that end in limbo and a non-defined existence. This cycle has long been entrenched in Western-Latin American relations. Decades ago American President Franklin Roosevelt described Anastasio Somoza, whose family ruled Nicaragua for 66 years, saying: "Somoza may be a son of a bitch, but he's our son of a bitch."

For years sons of bitches like Somoza have helped the U.S., Canada and Western Europe plunder Latin America. In the process they've brutally stomped out the feeble signs of protest.

Here, we're trying to listen to what those complaints are about.

Peter F. Kuitanbrouwer
Mora Ambrose



U.S. arms contras

by Timothy Gouldson

While the largest peacetime military build-up in history saturates the Pentagon's armaments reservoir, the overflow finds its way into the hands of Central American armed forces.

This is the theme of a document published by the National Action/Research on the Military Industrial Complex (NARMIC) entitled "The Central American War: A Guide to the U.S. Military Build-up."

NARMIC is a project of the American Friends Service Committee operating in the U.S., whose facts and perspectives in this effort are, "aimed at exposing the futility of trying to solve weapons problems that are deeply rooted in political, economic and social oppression, and encouraging policies that speak to the real sources of the conflict."

Popular Press Inadequate

The report also serves to fill a void left by inadequate coverage in the commercial press. The Central American issue has all too often been portrayed by the media in cold-war terms. For instance, in an ABC network newscast, anchorman Frank Reynolds gave the following introduction: "And now for more on El Salvador and other aspects of U.S./Soviet relations, here is Peter Jennings in Moscow."

NARMIC argues for the need to recognise Central American conflicts primarily as deep-rooted dynamic popular responses to economic and social repression.

CIA Destabilisation Plans

The document points to numerous destabilisation efforts by the U.S. to repress peasant-organised and popular urban

movements. For example, it cites CIA plans leaked to the press showing the ground-work laid for an armed pan-american counter-revolutionary force. This evidence is further supported by recent reports in the Manchester Guardian citing CIA support for 12,000 to 15,000 anti-government rebels in Nicaragua.

Also contained in U.S. foreign policy priorities is Economic Warfare, according to NARMIC. The strategy begins with U.S. government pressure on private banks to discourage them from making loans to Nicaragua, in addition to vetoing loans by international lending agencies. The Reagan Administration has attempted to interfere with Nicaragua's exports to the U.S. and supports counter-revolutionary forces that attack and kidnap peasants in an attempt to sabotage the coffee harvest there.

U.S. Aggressive Self-Defense

In the meantime, Washington is generously distributing economic and military aid to the governments of El Salvador, Honduras and Guatemala, counting on its right-wing allies to succeed in the overthrow of the Sandinista regime in Managua. According to President Reagan's doctrine of "aggressive self-defense," Deputy Defense Secretary Paul Thayer has ordered the armed forces to plan for expanded operations in Central America, according to a recent report in The New York Times.

Military aid in Central America includes extensive military training according to NARMIC. U.S. training includes:

- An international military education and training program.
- Foreign military sales campaigns.

please turn to page 18



BARRICADA

ORGANO OFICIAL DEL FRENTE SANDINISTA DE LIBERACION NACIONAL



MANAGUA, NICARAGUA LIBRE LUNES, 4 de Julio de 1983.

McGill graduate heads Nica's biggest paper

by Peter F. Kuitenbrouwer

Carlos Fernando Chamorro is the youngest son of Pedro Joaquín Chamorro, who was shot in 1978 by then dictator of Nicaragua, Anastasio Somoza. The father was the outspoken editor of *la Prensa*, then a newspaper opposing the dictatorship. It was this act which unified Nicaragua behind the Frente Sandinista por la Liberación Nacional (FSLN) and brought on the successful triumph of the Revolution in July 1979.

The younger Chamorro graduated from McGill University in 1977. He then returned to Nicaragua and worked with the FSLN until its triumph, when he was appointed editor of the new government newspaper, *Barricada*. (The name comes from the paving-stone barricades which were essential to the triumph of the revolution). He granted me this interview in his office at *Barricada* July 12 this summer, just a week before the revolution's fourth anniversary.

Though he got out of university just six years ago, there is nothing of the boy or the student in Chamorro. He is an intensely committed man, preoccupied and never humorous.

Daily: Can you tell me a bit about the history of *Barricada* and of your involvement with it?

Chamorro: *Barricada* was founded on July 25, 1979; that was six days after the triumph of the revolution. For many years, all the propaganda of the FSLN in the past was underground. After the victory, people in our directorate saw the immediate necessity of creating a newspaper, and I started working there from the beginning. I had some experience in the past working as a reporter at *La Prensa* and I also was working with the FSLN since 1977. When *Barricada* was founded I was a member of the editor's team. Three months later I was named editor.

Daily: What kind of newspaper was *Barricada* originally and how has it changed?

Chamorro: When you want to put a magazine or a newspaper together, you spend months, sometimes years, planning what you're going to do. This newspaper was born in two days, so there was no conception of design, or different sections, or specialism in terms of journalism. We just had to put a newspaper in the street and that's what we did. I would say the first two years were years of experimentation. We had not much experience in journalism. It was only during the third year that we started to gain full control of what we were doing.

Daily: *Barricada* has always been the official organ of the FSLN, so as the FSLN evolves, then *Barricada* must evolve as well.

Chamorro: That is correct. And also as the people evolve, the newspaper is also evolving.

Daily: How does the journalistic goal of *Barricada* fit in with its goal of being the official organ of the FSLN?

Chamorro: Well, there is absolutely no contradiction between journalism and having a concrete political view. I don't think there is any newspaper in the world that could claim to be neutral, or purely objective. I think everyone defends a political position. The only difference is that we said openly that we represent a political party which is the vanguard of the Nicaraguan people. There are many other newspapers who don't say anything, but they represent class interests. So we don't see any contradiction between going out in the street and picking up news and having our own political positions. We try to do it in a professional manner, we try to be objective in the sense of getting different points of view, but we have our point of view also.

Daily: How does *Barricada* fit in with the construction of a socialist state?

Chamorro: Well, we play an important role in helping the Nicaraguan people with their advance towards the construction of a new society because we are an organ of information and also an organ of education of the masses. Our aspiration

is to be everywhere the masses are fighting to transform society, whether it is in the factory, in the war-front, or in the school, the services, the house; wherever they are, the newspaper should report the problems, the aspirations, and the limitations that the masses are suffering, in order to find solutions for them. And I would say also that the newspaper has an important cultural role, in the sense of helping to put together all the feelings of national intergration of this country. I believe that revolutionary journalism is not only to change content, but also forms.

Nicaragua was not a country in the real sense of the word until the 19th of July of 1979. We had decades of American intervention in the country, we had decades of dictatorship, we had decades of a total negation of our history, of our cultural background, and it's about time we give our people the feeling of security, the feeling of strength, the feeling that we are an independent nation and that we are building our own history. It's important for us to recover our past, to recover our culture, because those are the strongest weapons we have to build an independent nation.

Daily: An article published in *Mother Jones* magazine in June called *Barricada* the "Wall Street Journal" of the revolution



Carlos Fernando Chamorro

and said it was largely styled after *Pravda* in the Soviet Union. How do you maintain your critical stance without alienating people in the FSLN?

Chamorro: First of all I insist that there is no contradiction between being a journalist and being a revolutionary militant. Most of the people that work here...are members of the FSLN. We could be in the army, we could be doing mass work, or party work, or international work, and we are simply doing journalistic work. Why should the aspiration of being critical alienate us from the FSLN? The FSLN is not isolated from the masses. If we were a kind of a political bulletin of the FSLN, we should not claim to be a newspaper. We should not claim to get to the masses.

Daily: What are the historical antecedents of this type of journalism?

Chamorro: Well, I think about our own experience. We won the revolution not only because there was too much injustice in this country, or because Somoza was very repressive, or because the Sandinistas became good fighters, but also because we were able to gain the consciousness of the whole nation. And we were able to do it because of the example of our martyrs, but also because of the capacity of transmitting the ideas of the necessity of a revolution to a whole nation. That's one of the main sources of our experience. And at the

same time I think there are good journalistic traditions in the country that we are integrating into our own tradition.

Daily: *Barricada* reports the progress of the revolution. So if there are shortcomings, that means *Barricada* has to have a bad mood one day, that it can't always be full of good news. **Chamorro:** We're not totally satisfied (with the paper) but I would not say we are full of good news. We have a lot of problems in the revolution, and we don't try to hide those problems, and because we are under permanent aggressive attacks of the Reagan Administration, of the Honduran Army, of the Somozistas on the Northern border and those other people in the South. There are many sad news of Nicaraguans who are dying fighting this war of aggression. There is also reporting about economic problems, about shortages...

Daily: What is *Barricada's* opinion about the general elections planned for 1985?

Chamorro: Well, we think that elections are not what determine democracy. There are many countries in the world where you have elections constantly but I don't think they have any kind of a democratic system. In our case, we believe that the elections that we will have in 1985 will make even better the system of popular participation that we have in the country.

Daily: How does *Barricada* fit in with the other two daily newspapers in the country?

Chamorro: Well, I would say *El Nuevo Diario* plays a complementary role. They give more importance to some sectors, like to Christian sectors who are with the revolution. They also have a lot more room than us to write, and also even to make mistakes. We have to be very careful, because whatever we say will be taken as the official word of the FSLN.

And in the case of *La Prensa*, I would say that *La Prensa* is the official organ of conservative interests in the country. It has nothing to do with *La Prensa* that existed for 50 years in this country. I worked myself at *La Prensa* in the past and it was a totally different newspaper. Today I would say it's in isolation from the masses because it's not covering what is happening in this country. It's generally concerned about what's happening with a minority of the population. My main criticism of *La Prensa* is that they are not, as they claim, an independent newspaper. I think they have concrete and direct links with conservative sectors of this country, including businessmen, conservative sectors of the church and rightist political parties...and even more than that, I would say, there are some expressions of foreign interests in *La Prensa's* line.

Daily: How was *La Prensa* before the revolution?

Chamorro: Well, *La Prensa* was a democratic, progressive, independent paper that gave an important contribution to the overthrowing of Somoza. It was not a totally revolutionary line, but it was very progressive, independent, democratic...

After the revolution it was born with the same line, but after 6-7 months they had an internal conflict and about 85 per cent of the paper's staff left to form *El Nuevo Diario*.

Daily: How do you feel about censorship there?

Chamorro: Well, I think censorship is a necessity of this moment of the revolution, considering that we are not living a normal situation, that we are in a state of war, that we are facing an aggression from the most powerful nation of the world, and that this aggression takes place not only in military terms, but there are experiences in Latin America, the most recent one in Chile about the role *El Mercurio* played, there are experiences in Jamaica about the role that the *Daily Gleaner* played, and the links that it had with the CIA. And I feel that the Nicaraguan revolution has the right to defend itself against the potential destabilizing role that a newspaper like *La Prensa* could play and has played.

Daily: How does *Barricada* report foreign news from Eastern Europe and the Soviet Union? Is the policy to be uncritical?

Chamorro: We reflect the policy of the FSLN towards the Soviet Union and most of the other parties of Eastern Europe, which is a friendly policy, the result of a new relationship since the victory of the revolution. They have given an important contribution to the revolution just like Mexico, France, Spain, Venezuela, and other countries of Latin America and Western Europe have given to the Revolution. If the FSLN wanted to be critical, it would have its own ways of transmitting that.

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Catholic theology sparks revolution

by Joanne Tilden
Liberation theology usually conjures up trigger-happy machine gunners in clerical collars.

Robert McAfee Brown
American Catholic writer
and theologian

For liberation theologians, faith must be active in changing the material and political conditions of the oppressed. "Liberation theology articulates Christian commitment to a preferential option for the poor," states Marsha Hewitt a Concordia doctoral student in liberation theology.

This commitment stems from the belief that God reveals himself on the side of the poor.

"Look at the people Jesus hung out with," says Hewitt, "...the riff raff so to speak. Liberation theologians tell you it wasn't all for nothing."

These radical theologians reject the traditional church view that spiritual life is more important than politics. They insist they are not just using religion as a means to their political ends. They persistently point to the scriptures for support.

"They see a definite liberation thrust to the Bible that traditional theology downplays. For liberation theologians, the Kingdom of God has its beginnings here and now, not in some other world," says Hewitt.

Some North American critics call liberation theology merely a justification for violence and revolution. This feeling, however, seems to be absent in Latin America where many Church people have taken up arms. Pacifists, such as Helder Câmara, arch-bishop of Recife, Brazil, respect and work closely with revolutionaries, though they themselves do not use violence.

"It's true that political activism seems antithetical to the Christian mission in the world," says Hewitt, "but an explanation is possible."

Camilo Torres typifies the priest turned revolutionary. A Columbian Jesuit, he was killed in 1965 in the role of a guerrilla.

"Torres said that as long as material injustices occur, he could not participate in mass. Unless he goes out and fights, all the poor

have a grievance against him," explained Hewitt.

She added that "central to the Catholic tradition is the concept of reconciliation. Before a priest or anyone can participate in mass, s/he must be in reconciliation with his or her neighbours." Consequently, Torres would not participate at mass until injustices were rectified.

One half of the priests in Latin America are European by birth. Many of these were educated at the Louvain seminary in Belgium, known for its liberal traditions.

"When they came to Latin America and saw the conditions of poverty and oppression, many became radicalised and redefined their priestly duties like Camilo Torres," says Hewitt.

Disillusionment with development policies has greatly determined the political direction of liberation theology. "Many Latin American countries are economically dependent on multinational corporations whose practices of cashcropping cause famine and keep the peasants unskilled."

"You have to keep in mind that in most Latin American countries there are no traditions of liberalism and democracy. Government opposition is non-existent and voices of dissent are hushed by torture or disappearances. Many liberation theologians think there is a situation of institutional violence in Latin America that can only be terminated through another limited act of violence: revolution," says Hewitt.

Liberation theology started in Latin America but has spread to African and Asian nations. In Latin America it has given birth to the Base Community Church, which is Catholic, but separate from the hierarchical Catholic Church.

"The Base Community Church is a revolutionary structure made up of local, autonomous base communities. They demonstrate how life could be after the revolution," explains Hewitt.

A principle goal of the new church is "conscientisation" — a process of self and group reflection. Priests and nuns participate, but communities assume their own dynamism and lay leadership. The groups also take action against problems of housing, food and literacy. There are between 70 and 80 thousand of such communities in Brazil alone, according to Hewitt.

Hewitt believes the Base Community Church is essential to successful revolutions in Latin America. "Both Fidel Castro and Ernesto 'Che' Guevara have talked explicitly about the need to work with the religious," she says.

Most liberation theologians hope that some kind of socialism will succeed the existing military regimes. However, they don't want to replace one set of rulers with another. In Hewitt's opinion, Base communities could provide the model for post-revolutionary political organisation, but that could only occur if their structure of decentralised power is not betrayed.

Notice

The President of the Students' Society of McGill University has requested of the Joint Management Committee that it convene a meeting with all Club Presidents to discuss their grievances and consider creating a mechanism to prevent a repeat in the future. To implement this we are asking that the President or signing officer for all Funded and Non-Funded Students' Society organizations appear at the designated times and dates if they wish to present their complaints.

Society Activities & Services:

Today, Oct. 5th, 1983, Room 310, University Centre, 5:30 p.m.

Functional Groups:

Today, Oct. 5th, 1983, Room 310, University Centre, 7:30 p.m.

Funded Interest Groups:

Wednesday, Oct. 19th, 1983, Room 310, University Centre, 5:30 p.m.

Non-Funded Interest Groups (which applied for funding)

Wednesday, Oct. 19, 1983, Room 310, University Centre, 7:30 p.m.

Non-Funded Interest Groups (which did not apply for funding but wish to make a presentation):

Wednesday, Nov. 2nd, 1983, Room 310, University Centre, 5:30 p.m.

Paul A. Reilly
Chairman
Joint Management Committee

Literacy split along sex lines

by Jocelyne Lajole

More than one third of the Salvadorean population can't read. For North Americans, going to school is a mandatory part of life. For many Latin Americans, books are pages cluttered with indecipherable characters.

Latin America's 20 different republics have varying degrees of literacy. For example, in Guatemala, 45.5 per cent of the population is illiterate, according to Développement et Paix, with

statistics from September, 1982. According to the 1983 Statistical Abstract of Latin America, in Chile 11.9 per cent of the people cannot read.

"In some cases, the parents can send their children to school, but when they reach the age of ten, their parents take them out of school, because they need the child's help financially," says Professor André Michalski, chairperson of the McGill Hispanic Studies Department.

In Chile, school is compulsory through 6th grade, adding to the literacy of the general population. Compulsory education at an early age encourages children to continue their education.

The children of lower class families attend public schools. "Middle class and wealthy families send their children to schools run by foreigners such as 'lycée français' and Deutsche Schule (German school). Wealthy families even send their children to study in other countries like Switzerland, the United States or Canada," says Michalski.

The University of Chile "is hard to get into," says Karen van Bavel, a McGill student who lived in Chile for 13 years. "The entrance exams are very hard," she explains.

Consequently, Chile has a higher standard of education than other

Latin American countries. Argentina, which also has a compulsory education system, has a comparatively low illiteracy level of 7.4 per cent as stated in the Statistical Abstract of Latin America.

Several other countries in Latin America have high illiteracy levels. The illiteracy rate in Honduras is 43.1. Nicaragua's has dropped to 12 per cent since the revolution. The country with the lowest illiteracy rate in the region is Uruguay, with 6.1 per cent of its population unable to read.

Almost 33 per cent of the Dominican Republic's population is illiterate. This contrasts with the country's pride in Santo Tomas University in Santo Domingo. Dominican officials claim the university, founded in 1538, is the oldest in the Western Hemisphere.

Many schools are affiliated with the Roman Catholic Church. "In Chile, the Catholic University is funded by the Church, but the University of Chile is funded by the Government," says van Bavel. She also reports that government funding to universities is very limited.

Latin America's illiteracy rate is higher in rural areas than in cities. Half the populations of some countries live in one city. For example, half of Uruguay's population live in Montevideo, the country's capital.

please turn to page 8

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by Federico Hidalgo

On October 30, Argentina will hold its national elections, a decade after the last elections, and seven years after the coup that brought the present government to power. Since the military junta's humiliation fifteen months ago in the South Atlantic war against the British, and because of its disastrous economic policies, there has been a terrific increase in popular political activity.

Three central questions emerge: Can Argentines express their new political activism in the traditional political structures, i.e. populist parties and trade unions? Can the military find a place in a new civilian government dedicated to progressive social changes? Can Argentina forge its renovated polity through the tundra of an economy plundered by domestic corruption and foreign manipulation?

Political parties, trade unions, human rights commissions, militant workers, and the majority of the country's media are hopeful. Hopeful, partly because of new-found liberties: the right to strike has been reinstated; many censorial regulations have been revoked, allowing for the exhibition and promotion of "subversive" art; and politically critical literature is again permitted.

Though most recent polls grant neither the Radicalistas (PJ) nor the Peronistas (UCR) an ensured victory, most observers believe the Peronistas will once again take power. If they do, however, it will be with a very small margin of advantage over the Radicalistas. The closeness of this election race, especially at this stage, reflects a fairly new situation in Argentine politics.

Since 1946, when Col. Juan Domingo Perón first led his party to power, the Peronista force has maintained, if at times unofficially, its hegemonic political position. Between 1956 and 1973 when the party was banned and Perón was in exile, this was apparent in trade-union policies. In fact, the banishment seems to have acted as a period of incubation for the Peronista fever. In 1973, the Argentineans appeared united in proclamation of the Justicialista government and received him joyously. However, within the first year of his new term, Perón died, leaving a government that was already fractured by infighting.

With the disappearance of Perón's iconoclastic charisma, the machine that had rolled unswervingly to power began to spit out its cogs left and right, leaving Isabel Perón to fall in the face of an economy crippled by distracted policies and the global oil crisis.

By 1975 the situation was violently chaotic. The extreme right-wing had accelerated their brutalising patrols. On the left, where there was any militancy either among students or workers, the leaders had long since chosen immediate defense over strategy. Into this disorder came the ordering carnage of the military coup in March 1976.

Without Perón, his party was left to organise alone. It has usually been split into three sections: the right-wing on its own, the specifically political faction, and an uncertain left-wing.



Strongest of these is the union bureaucracy. It is on their support that the PJ candidate Luder must count if he is to win, since the rank and file will follow the lead of their directors.

Alfonín and others have accused the two largest unions, the CGT-Argentino and the CGT-Azopardo (Confederación General de Trabajadores), of being involved in a pact with the reigning junta. This pact is supposed to grant wage increases to unionised workers in exchange for institutional amnesty for the Armed Forces, where war crimes will be tried on a case-by-case basis — scapegoating — in order to leave the military's political power intact.

At this point the junta has already passed an amnesty law for itself. Alfonso continues to denounce it. Luder has made ambiguous comments, promising to repeal the law if the PJ wins, though not saying what exactly his government will do about the junta's crimes.

But popular reaction has been strident. "Never before have murderers been able to grant themselves an amnesty," exclaimed Hebe Bonafini, president of the Mothers of the Plaza de Mayo human rights group. Her statement reflects the indignation that has moved thousands throughout Argentina to protest marches denouncing the military junta's "auto-amnesty" law passed September 23.

The new law absolved the government for the "dirty war" — the innumerable assassinations and disappearances of the last 10

years without eroding its power. The Armed Forces intend to implement this "Law of National Pacification" before the elections scheduled for October 30. And with the elections, the military will no longer be held responsible for Argentina's economic situation.

Last week, Argentina's president Reynaldo Bignone met with a committee of directors of both the trade unions (CGTs). The meeting was well publicised; the government hoped to end the epidemic of strikes that has had the nation crackling in recent weeks. The foremost demand of the strikers has been wage increases. In the main the government has not conceded in putting off the complaints so that the new government will have to deal with them, or else simply smashing the strikes through legislation as they did in the police strike in Central Argentina two weeks ago.

What will the new government do with such a bleak economic panorama?

Argentina was, in the late sixties, a comparatively industrialised country. The economy grew mainly because of import substitution policies designed to permit more

profitable use of its own wealth of natural resources.

Nonetheless, the economy remained fragile. Seven years of ultra-monetarist economics — relentless free-market policies — coupled with the worsening global recession have almost entirely dissolved the nation's productive apparatus. Both the PJ and the UCR have decided to concentrate on restricting imports in hopes of refueling manufacturing productivity and of increasing state earnings on agricultural exports. The UCR has so far spouted more anti-investment rhetoric, while the PJ is counselling flexibility of IMF intransigence.

But none of these policies will

give Argentina the money it needs for modernising its industry.

Argentines are on edge waiting for the month to pass. The vigorous renaissance of their political consciousness has carried them far in the last year and a half.

It has no doubt inspired and been inspired by the similar struggles emerging in neighbouring countries like Chile, Brazil, Uruguay, and Peru. However the severe economic problems will not disappear with the junta; in fact they will probably continue to mount for some time. But the Argentines have no time for despair, their task in reconstruction is too urgent to be discouraged by the statistics.

Argentina: The unruly return to democracy

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OLD McGill 1984 See you there

Chile's widows and women fighting Pinochet

by Suzy Goldenberg

The three women had little in common. One worked for a radio station in New England, one was the widow of an assassinated politician, one spoke haltingly of her family and volunteer work. But their lives intertwined one weekend in an East End Montréal high school and the stories they told melded into one. They spoke of Chile and a decade when freedom was snuffed out.

The American, Joyce Horman, has not been back to Chile since her abrupt departure ten years ago. She left the country shortly after she discovered where her missing husband was. Journalist Charles Horman's body was in a Santiago morgue and the circumstances of his death pointed to American complicity.

Joyce Horman looks settled, her hair is cut neat and her clothing is fashionable. She has flown up to the Third Conference of Latin American Women with little prior notice.

For Horman, the 1973 coup is happening still. Only its locale has shifted. Then, an American government engineered the collapse of Salvador Allende's regime and eased the transition to the military dictatorship of General Augusto Pinochet.

"One of the reasons the U.S. government denies its role in Chile so much is that it was so obviously toppling a democratic government. The same thing is happening now in Nicaragua. The Sandinistas have been put under incredible pressure by U.S. foreign policy," Horman says.

Yet Horman retains some of the same patriotism her father-in-law showed in Missing, the Costa-Gravas film about her husband. She says awareness can stop present American intervention in Central America.

"If the American public understood that the government is toppling popular governments the

people would not tolerate it. People are very reluctant — because of Vietnam — to have U.S. troops on foreign soil.

"When you're down there everything is so clear. You come back and your experiences in the States start obscuring that impact. You just start living the American way."

Chilean exile Isabel Letelier has also been watching Latin American politics from the sidelines. Her husband Orlando was the country's ambassador to the United States under Allende. In 1975 on Washington's Embassy Row, his car was blown up by a bomb Pinochet's secret service had planted under the hood.



Missing character Joyce Horman

Letelier still lives, works and socialises in Washington but she claims to feel "fragile and rootless."

"A Chilean here looks like any other person but it's a person who lives in limbo, a person who can only conceive of a temporary situation."

Like Horman, Letelier holds hope for the future of Chile. After ten years in exile, she was finally permitted to visit her country this summer and became convinced that the women of Chile are the "vanguard of the resistance".

"After the coup, women for the first time had to take the role of chief of the home and had the responsibility of getting the men free. These women had never been given any responsibility by their husbands except cooking and cleaning and social events."

Early Chilean feminist struggles ceased once women were granted the vote in 1948. From 1970-73, during Allende's democratically-elected reformist government, the new Ministry of Women had insufficient time to mobilise women.

But after the coup women moved fast. Out of desperation, they became demanding. They were tougher than the men, says Letelier, and they were better organised.

"Every woman can be awakened extremely fast," she said.

She describes scenes from a shantytown outside the capital. One woman beats a signal on a pot and within moments, others swirl from the shacks and join her protest. All manifestations are spontaneous. Sometimes, the women set fires in the street to defy the government. They pin photos of disappeared relatives to their bodies and parade in front of government offices and foreign embassies.

The younger, wealthier women who study in the universities are also well-organised, says Letelier. Despite their privileged positions



Isabel Letelier at Third Conference of Latin American Women

they realise that supply-side economics don't work.

Letelier watched two demonstrations of female students, one of Arts students, the other of students in Education. In both cases, the mob would halt at the gates of the university and stand there singing and reeling off continuous chants. "Carabiniéro, la lucha no es contigo." (Policeman, the struggle is not with you).

"They couldn't go inside because the police were right in front armed with gas and waiting for something to happen," says Letelier. "But the students stayed calm and nothing did."

Women who are afraid to join openly are told how to aid protests by boycotting transit during a strike or keeping their children home from school. Cortes chuckles

as she remembers some of the more ingenious methods used to obstruct the government.

In Santiago last month, dozens of women crowded the wealthiest supermarkets and department stores. They loaded their carts, blockaded the aisles to the cashiers and refused to pay or move their merchandise. "We won't collect our things until every woman in Chile can buy what her family needs," they said. "We're waiting for democracy."

Letelier, who is listening as Cortes tells her story, laughs as well. They nod at each other and go have a coffee together after the interview. Later, Horman detaches herself from a chatty group of North Americans and joins them. The three sit together in the corner of the hall.

...literacy

continued from page 6

In urban settings, students have easier access to schools and more schools exist. The notion of education is more established in urban areas than in rural. As well, in rural areas, children sometimes leave school early for financial reasons.

Bolivia has an urban illiteracy rate of 16 per cent, compared to a rural rate of 53 per cent. Cuba's urban rate is 11.1 per cent compared to a rural rate of 40.0 per cent.

One in three Latin American women cannot read, according to an average calculation from the Statistical Abstract. Almost 50 per cent of Bolivia's women are illiterate. An even higher percentage occurs in Guatemala with a female illiteracy rate of 61.5 per cent. Nearly a third or more of the women in Brazil, Ecuador, the Dominican Republic, Mexico, Nicaragua, Paraguay, Peru and Venezuela are illiterate.

According to Michalski, "The boys go to school before the girls." In the work force, men hold jobs demanding literacy more often than women do. Women are relegated to jobs in the house and family.

Illiteracy in Latin America has political ramifications. According to van Bavel, "Illiteracy keeps people docile. The poorer people care mostly about food and shelter."

The more educated people have the privilege to rebel against oppressive governments. The lower classes, however, have little access to political information and no way to express their political beliefs if they cannot read or write. They also have little time to engage in political activity because the first priority in their lives is food and shelter.

Without the communication that literacy provides, lower classes have no control over their lives and see little future for themselves.

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Students mix new and old culture

by Moira Ambrose

"When we talk about family, we don't mean brothers, sisters, mothers and fathers. We are talking about aunts, uncles — distant cousins. In my case, 25 or 30 people who I have close contact with," smiles Amalia Martinez, proud of her closely-knit Dominican family.

"Díds, how can I explain it?" mutters Monica Llano. Hand on chin, she fumbles to express the bureaucratic complexities in her native Colombia.

"If I say something outrageous against the regime, they want to know," says Rodolfo Narvaez, punctuating the statement with an emphatic nod of his head.

you feel like dirt from an under-developed country," he explains.

The LASS also stresses the cultural similarities among its members. "There is a cultural root besides the language. It doesn't matter where one Latin American comes from, he can relate to another," declares Martinez.

"The Society can't be political. We can say that most Latin Americans share a cultural background, but when you talk about politics there are as many opinions as countries and more."

Many foreign students fear participation in political activities outside their countries. Residents of countries involved in civil war,

The majority of Latin American students at McGill are from the upper classes of their own countries. Available bursaries from governments in the region are limited so students studying abroad are supported by their families or earnings from summer jobs. Private institutions sometimes provide scholarships as well.

"My family is upper class," says Llano a bit defensively, "but everyone is working for Colombia." Llano's family supports her in Montréal, but both she and they identify with popular reform movements in Colombia.

Few Latin Americans are enrolled in McGill's Latin American Studies program. According to Julie Lennox de Ramos, the program's student advisor, only one Latin American is enrolled out of 15 students. The program operates as an inter-disciplinary major working within the social science departments. Lacking departmental status itself, the 10-year-old program is co-ordinated by a committee of professors, advisors and student representatives.

The program's advisor, Professor Zulma Nelly Martinez feels the program raises awareness of Latin American issues on campus. "We have an inter-disciplinary seminar that brings Latin American issues to other departments. People in the center of the program really feel things from a Latin American attitude," she explains.

Lennox de Ramos notes that Latin American Studies students are required to do work on Latin America in courses they take, bringing Latin American issues to the attention of professors as well as other students.

The overwhelming question of students coming from Latin America is how their education abroad will mix with the culture they left behind. They come to Canada to study subjects not available in their own countries, to flee political tension or to acquire a different perspective on their



Rodolfo Narvaez

heritage. While at McGill, both students and their countries change. This leads at times to a discrepancy in how comfortable a Latin American feels in his or her own society.

Martinez came to study in Canada because no computer science program is offered in the Dominican Republic. Tuitions here are lower than those in the United States. Martinez has since changed her major but not her plans to return home after graduation.

"There are better chances for getting a job if you have a degree from a university abroad, even with other things being equal," she says.

Llano, too, plans to return to Colombia or Latin America to permanently settle.

Since the 1979 Sandinista revolution in Nicaragua, Narvaez's status as a foreign student returning home has been ambiguous. On one hand, the country is in need of

foreign-trained workers and teachers to establish programs in Nicaragua, yet students who leave the country are chided for not staying to help establish the new government. Narvaez was last home in August, 1982, and found his reception disturbing.

"My friends of revolutionary times don't like me anymore because I left. It's very childish behavior. They haven't given me a chance to prove that what I'm doing here is for the benefit of my country and its people. I could only talk to three out of all my friends," he laments.

Narvaez speaks with resignation about choices he has made. Shrugging his shoulders in an unsure gesture, he asks: "Am I going to be able to cope with the Nicaraguan situation when I go back?"

"I sometimes think it might have been easier to adapt to changes instead of being pushed into them," he surmises.



Monica Llano

Martinez, Llano and Narvaez are three of approximately 170 Latin American students at McGill. Their different cultures, language and politics leave them disoriented in this anglophone enclave of a francophone province. They come from countries all over Central and South America, including Mexico, Argentina, Paraguay, Peru and Costa Rica. Latin Americans comprised 15 per cent of McGill's visa students last year, according to Registrar Office statistics.

Feelings of Latin American students on campus range from loneliness to an increased awareness of a Latin American identity.

"Our culture is different," says Llano, a third-year Economics student. "The conflict is individualism in North America. It's harder to find good relations. It's individualism with indifference."

Martinez, President of the International Students' Association, speaks of a new tie to her old culture: "When you're away from home anything related to your culture certainly touches you more...when you walk in somewhere and they're playing your music and speaking your language."

"And returning to where you belong, no matter how long you stay away, that sense of belonging never gets erased," she finishes in the same breath.

After receiving a 40 per cent on his first chemistry exam at McGill, Narvaez realised that life as a foreign student could be an odd experience. "Sometimes you feel warmly welcomed and sometimes

revolution or political turmoil are especially wary. Recently several students refused comment to *Dail* reporters on Latin American issues for fear of government reprisal.

Narvaez stresses, "Whatever we say can be used against us and I mean that in every sense of the word." Tightening his fist, he continues, "They (the government) have to have some sort of control."

"I don't refrain from political activities, but I am subject to certain responsibilities to the Canadian government because I am a foreigner. It's a basic moral principal," he asserts.



Amalia Martinez

PGSS Elections

Nominations For:

- The Vice-President Internal
- The Vice-President External
- The Society Representative to the McGill Student's Council
- The Speaker of PGSS Council
- The Chief Returning Officer of the PGSS
- Three positions on the Monetary Affairs Committee
- Two positions on the Bar Committee
- Three positions on the Constitution Committee

Should be submitted to Steven Fraser, Secretary PGSS prior to the next PGSS Council meeting;

Wed. Oct 12, 7:30 pm Thomson House
Elections will take place at that meeting

S.D. Fraser
Secretary, PGSS

Refugees turn to Church

by Jenny Beeman

Maria's small campesino village on the Honduran-Nicaraguan border has been caught in increasing violence. At 16, she is the oldest of five children and was often left alone to watch her younger brothers and sisters. She was alone at home when she was raped by three soldiers.

As a result, Maria and her mother fled the country with tourist visas. Maria was sent to stay with her mother's sister who had recently arrived in Montréal as a non-status refugee. Her mother fled to the U.S. where she is hiding illegally. Maria's father is dead.

The financial situation of Maria's aunt is as dire as her own. While riding a bus on St. Laurent, she and her aunt heard someone speaking Spanish. Desperate, they asked the stranger if he knew where they could get help. The man directed them to Reverend Joe Reed.

Joe Reed directs a small refugee program in the Tyndale St. George Church in Little Burgundy. He and a small staff help refugees with legal, bureaucratic or medical problems while overseeing workshops to aid refugees in adjusting to Canadian life.

Reed is just one person in a large network of church organisations that aid refugees. The Church (meaning both Catholic and Protestant) is playing an increasing role in aiding refugees. As well, churches are playing an active political role by trying to change existing immigration regulations.

The religious and cultural ties of the Roman Catholic Church to Central America mean it is the most deeply involved.

In 1979, due to the large increase in the number of refugees coming to Canada, the Archdiocese of Montréal coordinated other organisations aiding refugees and formed the Table de concertation au service des réfugiés. This organisation includes the YMCA and the Service d'accueil aux voyageurs et aux immigrants (SAVI), a government agency that provides financial aid to refugees.

The number of refugees in Montréal had been continually increasing and in the winter of 1982 reached high enough numbers to exhaust all available services. SAVI and the archdiocese tried to help the refugees individually, but this proved inefficient and expensive.

The archdiocese converted the house of an affiliated religious organisation into a refugee shelter by pressuring the government to help fund it until alternatives were found. It is now L'abri des réfugiés, but is still only a stopgap measure.

Since the Church runs the shelter, the shelter is exempt from tax payment, has religious credibility, can draw on the financial resources of the Church and can receive donations, according to Father Robert Beaupré, president of the Table de concertation.

Neither the shelter nor the refugee programs at Tyndale are publicised, although the shelter receives referrals from SAVI.

"We only receive referrals by word of mouth. We are not on the list of agencies at the airport that aid refugees. Since we are relatively small, we would not be able to handle all the people that would come if we had publicity," says Reed.

Beaupré has strong feelings about the federal government's role in aiding refugees.

"The federal government is making the situation of refugees difficult. (The government wishes) to dissuade them (the refugees) from coming here, and also to keep the people of Canada against them," he says.

Accepting refugees from certain countries is a political statement that recognises the political oppression in those countries. Refugees are an international issue. Because Canada is heavily influenced by the U.S. and Britain, this country is wary to accept

refugees from places whose governments they do not label oppressive. The government discourages public sympathy for the refugees by saying these persons take jobs and perpetuate existing language problems.

The lack of sympathy for the refugees prevents the government from taking a stand against U.S. policy, Beaupré says.

A Chilean refugee, Fidel Gonzales works in the L'abri des réfugiés teaching silk screening. He was working for a mining company before the 1973 coup in his country. His associations with Union politics forced him to leave Chile during the Pinochet regime.

He came to Canada as a non-status refugee. "If you are lucky enough to find work, you go back to immigration with a paper saying that this person will hire you. But if the job pays

more than five dollars an hour, they tell you that you can't have status. And they give the job to someone else. Refugees are exploited as cheap labour here," he says.

Gabriel Munoz, another Chilean worker at L'abri adds, "People from Latin America face very strong prejudice as being perceived as revolutionary terrorists, both by the people and the government."

Still, Fidel would not mind if his name were printed. "I know my file with the government is five inches thick, what's one more piece," he says.

Fidel was made to sign a form when he received status recognizing that he could be deported if he joined any communist organisation. "When you are desperate to not be forced to return to your country, you don't think about the denial of your rights here,"

Adjusting to life in a foreign country with different mores is very difficult. These difficulties are compounded by the ambivalent reception most refugees receive in their new countries. Some refugees are given an outpouring of help; some face prejudice when looking for housing or a job.

Tyndale and L'abri are jointly coordinating programs to help refugee integration. Reed wants the programs to include sessions on the differences between social relations in Canada and their former country, and practical help for city living.

"Many refugees are terrified to leave the shelter because the city is so overwhelming. They have to be taught everything from how the metro works to how and where to grocery shop," says Ernesto Garcia, supervisor of socio-cultural programs at the shelter.

Craft workshops are run at the shelter and Tyndale. The workshops aim to provide the refugees with some satisfying work.

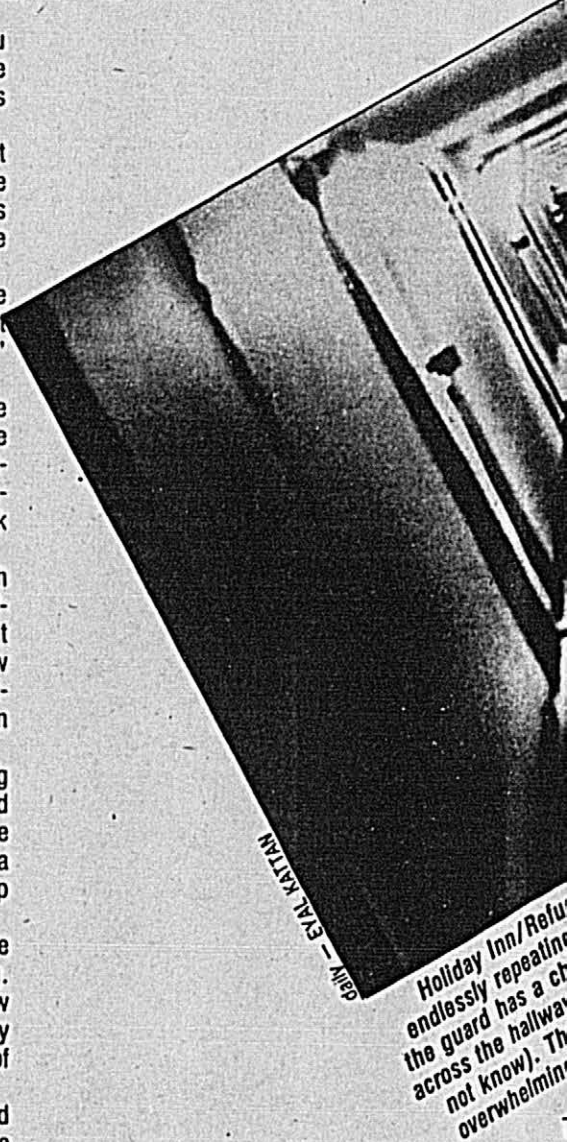
"There is a tremendous work potential here at the shelter," says Garcia.

One refugee adds, "we don't want the money of Canadians. We want to support ourselves but it is impossible to find jobs. We really feel the resentment towards us."

To deal with problems of adjustment and prejudice, many churches have programs sensitising Canadians to the refugee situation.

Joe Reed says he finds "Canadians exceedingly responsive when these programs are presented." Reed has spoken to 30 or 40 church organisations and has been invited to speak at schools including McGill.

"The most effective way to sensitise people is to let the refugees tell their own story which is what I do," Reed says.



Holiday Inn/Refugee endlessly repeating the guard has a ch across the hallway (not know). The overwhelming

At the United Church, Sally Coghlin, coordinator of the Inter-church committee on Human Rights has a large resource center from which she operates the same sort of programs.

"I will speak about the issues during any chance I get. Most often, of course, it is to church groups, but we are expanding all the time as people become interested in the issues," she says.

The most direct method for aiding refugees is to sponsor a refugee or a family and then provide financial, material and moral support once they arrive. This includes food, health care, clothing, legal services and counselling.

Individuals, a congregation, or several congregations of differing denominations can sponsor refugees. Often the national organisation of a church will back sponsors. The church will then take over financial and legal responsibility if "some unforeseen circumstance prevents you from honouring that commitment," according to the Office of the Church in Society of the United Church. This facilitates government red tape.

The biggest question concerning sponsorship is whether the large financial commitment would do more good in a program benefiting more people.

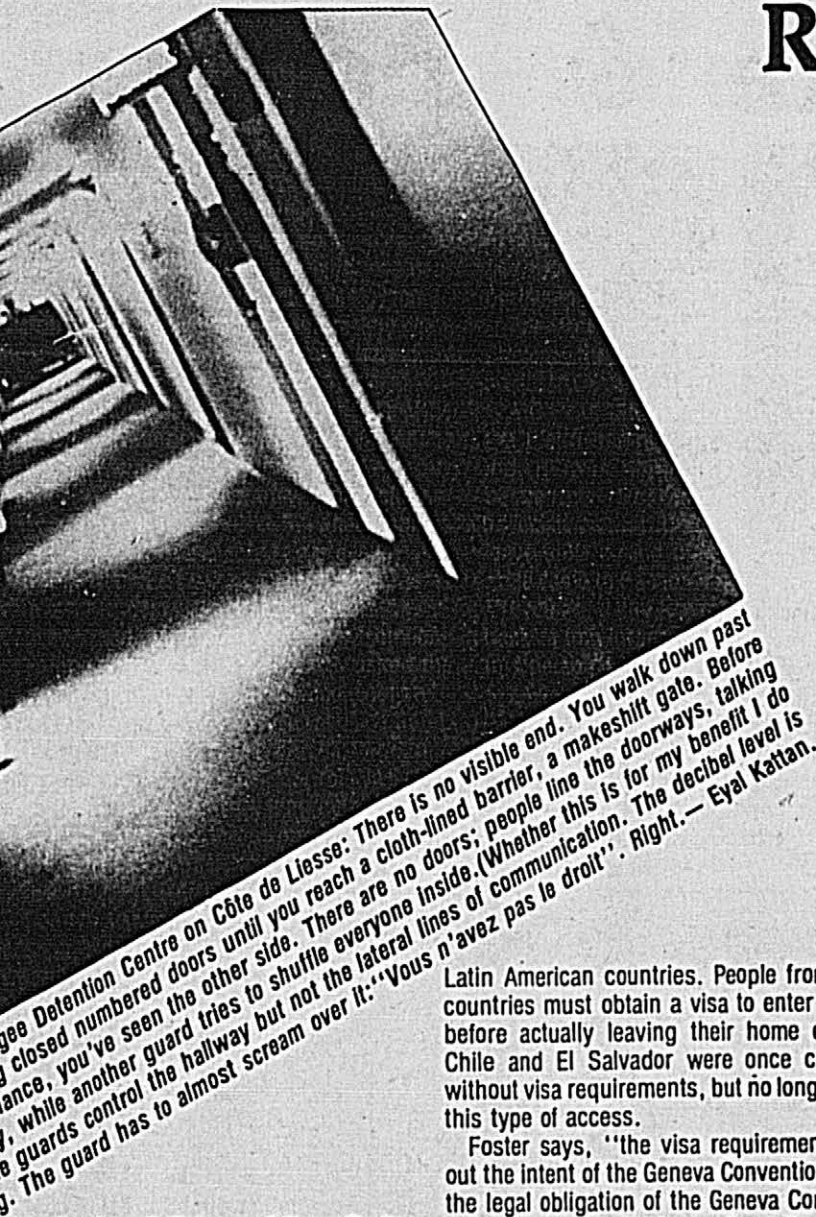
"Sponsorship is just a band-aid measure unless the church has other methods of helping as well," says Coghlin.

"It can help those such as the elderly, the very poor or ill who otherwise would have a very difficult time leaving their country."

"It also helps to balance the selective immigration policy of the government which really allows only the cream of the crop entry," she adds.

Reed agrees that sponsorship alone is not enough. "The congregation often wants to respond immediately to the crisis, but then they must look beyond and work towards changing the fundamental problems," he says.

Refugees: Canada is "just like home"



Refugee Detention Centre on Côte de Liesse: There is no visible end. You walk down past closed numbered doors until you reach a cloth-lined barrier, a makeshift gate. Before you, while another guard tries to shuffle everyone inside. (Whether this is for my benefit I do not know). The guards control the hallway but not the lateral lines of communication. The decibel level is high. The guard has to almost scream over it: "Vous n'avez pas le droit". Right. — Eyal Kattan.

by Hasmik Eglan and Karen Bastow

The escalating political turmoil in Latin America is forcing many of the people there to leave their countries. Many choose Canada to settle, because of its fairly democratic and peaceful environment.

The vast majority of Latin American political refugees arrive in Canada with only a visitor's visa, intending to claim refugee status once in the country. These refugees do not expect the lengthy and strenuous process for gaining legal status.

The majority of Canadians and the world think Canada has a generous policy towards political refugees. Since 1979 more than 100,000 refugees have been admitted to Canada. This country has the highest ratio of refugees per inhabitant in the world — one refugee per 324 inhabitants.

The Geneva Convention, which Canada signed in 1969 defines as a political refugee a person who by reason of a well-founded fear of persecution, for reasons of race, religion, nationality, membership in a particular social group or a political opinion is outside of his home country." The Immigration Act and Regulations of 1978 broadened the definition of a political refugee in Canada to include those who fear future persecution.

There are several ways of obtaining refugee status in Canada.

The government directs special programs at countries considered the scene of political crises and allows a lump number to enter Canada. All others must apply for refugee status on an individual basis. The second group are non-status refugees. They must wait for approval by the Refugee Status Advisory Committee before they can get political refugee status.

Steve Foster and Denis Racicot are two Montreal lawyers who work with non-status refugees from Latin America. Both say the legal process of refugee determination is lengthy, bureaucratized and racist. In addition, Foster says, "Canadian laws are getting more aggressive" in this domain.

The Canadian government has imposed a visa requirement for an increasing number of

Latin American countries. People from these countries must obtain a visa to enter Canada before actually leaving their home country. Chile and El Salvador were once countries without visa requirements, but no longer enjoy this type of access.

Foster says, "the visa requirement wipes out the intent of the Geneva Convention." It is the legal obligation of the Geneva Convention signatories not to hinder a refugee from entering that country. This law increases problems for refugees, because most Canadian consulates in Latin America are under national military surveillance.

Those who do get a visa arrive at a Canadian port of entry with permission only for a short stay. If they are aware of the Canadian laws, they file a claim for refugee status right away. But the majority do not, and must wait until their visas expire, because a person who is in Canada legally cannot apply for refugee status. It can take months before these people can file a claim. During this period they are not allowed to work.

For many of the arrived, the long road ends in one of the refugee detention centers in Canada.

"Canada has the world's most advanced and most human system of (refugee) determination," said an official from Geneva in June this year. Can this be true?

The refugee who arrives with a visitor's visa and claims status at a port of entry, is screened for the first time on the spot by a representative of the Ministry of Immigration along with an adjudicator or "referee". However, both the case presenting officer and the adjudicator are employees of the Ministry of Immigration.

Based on the representative of the Ministry's picture of the person's character, an adjudicator decides whether the claimant is to go free or be detained.

The claimant is legally allowed a counsel, but, according to Racicot, "the officers repeatedly try to discourage the claimant from seeking a counsel" during this first enquiry. "The representative of the Ministry can give such a bad picture of the stranger to the adjudicator that the adjudicator can decide to put the person in a detention centre," says Racicot.

Representing officers are often discriminating and racist. Racicot says, "South American claimants look better than the Central Americans, although both have a less chance than East European refugees. Central American refugees are mostly peasants and unskilled workers."

François Vazina, Programming Specialist with the Reinforcement Branch of Immigration and Employment Canada says, "Adjudicators can detain a refugee who, in their opinion, poses a danger to the public."

But says Foster, "if a refugee tells the adjudicator that his reason for fleeing his country is because he is sought by the security forces of his country, or he has used a false passport to enter Canada, the adjudicator may decide that this person has no credibility and is dangerous."

The Immigration Department then makes security checks to the refugee's home country. Not only is this absurd, it is also contrary to the spirit of the Geneva Convention.

Federal Government Funding for political refugees is becoming scarce. Much of the funding for refugees from Latin America is provincial or private. A representative of la Comité diocessienne says their group, which finds work for refugees, is primarily privately funded. The Québec government also provides the bulk of funding for Service d'aide aux néo-québécois et immigrants (SANQI), a legal aid organization.

According to Foster, "up to October of 1982 the Canadian government was subsidizing the refugees in the Montréal area, which has the largest number of refugees in Canada." In October 1982, the federal government suddenly cut off all financial aid to non-status refugees in this city.

"The non-governmental organizations must now apply for federal funding themselves," says Managuaya, a SANQI representative. SANQI which operates in the Montréal area, currently receives funding from both levels of government. The money from the Immigration and Employment Ministry is for finding refugees jobs. Funding from the ministry of Community and Culture of Québec is for the legal aid. The amount of funding is confidential.

Customary Canadian legal rights which apply to Canadians who are legally detained, are not extended to non-status political refugees. Political refugees fall under the jurisdiction of the Employment and Immigration ministry. Because of this, s/he is detained without rights until necessary security checks are made, which is a long process.

"No one should be treated like this, and especially refugee claimants who have committed no crime under Canadian law," says Foster. "In fact, people detained under Canadian criminal laws are treated better than these refugees." The refugee often waits months before s/he retains legal counsel.

"A Canadian citizen can also get a refugee out from detention," said Immigration's Vazina. However, one of Racicot's clients was not freed even with a Canadian citizen's guarantee.

There are three refugee detention centres in Canada run by the federal government, one in Montréal, one in Toronto and another in British Columbia.

The detention centre on Côte de Liesse in Montréal is a part of the Holiday Inn and is called La Seigneurie. It is patrolled by security guards and has none of the comfortable amenities of the \$52 a night hotel (single occupancy). The rooms are without doors so guards can keep a close watch on the three or four refugees who sleep there. The prisoners do not get exercise. They are taken out once a week to see if their applications have been processed, then are escorted back to the modified Holiday Inn.

"Only very few people from Latin America are detained. But I cannot give an exact number because it changes practically every day as new planes land," claims Vazina.

Foster and Racicot do not know either. Repeated inquiries revealed that information

was available only through a computer in Ottawa and would take two or three days to receive.

Vazina says, "refugees are detained only from 24-48 hours, or at the most one week." However, both Foster and Racicot have seen refugees who were in detention for months until lawyers were contacted.

The Detention Centre in Toronto is also part of a Holiday Inn.

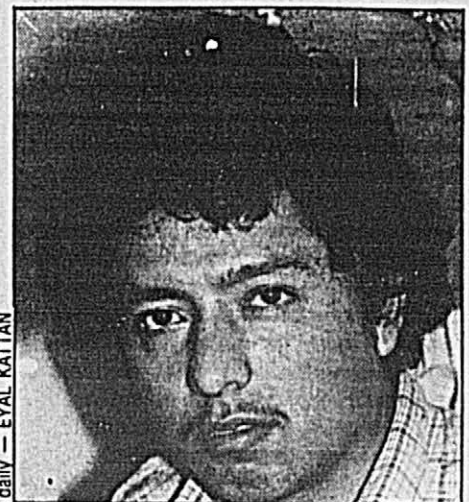
The non-status refugees who are not detained are hardly treated better. But finding work improves their chances of remaining in Canada. However, the refugee can only apply for a work permit after her/his case has been prepared and sent to the Refugee Status Advisory Committee. This can be months after arrival in Canada. For example, a client of Racicot who arrived in Canada last July will not be allowed to apply for a work permit until December. This facilitates lengthy detention of political refugees on the grounds that they will



suffer "physical deprivations such as starvation or homelessness." (Immigration Act, 1976).

A refugee cannot apply for a work permit until s/he has found a job. This is difficult enough from inside a detention centre, but in addition, s/he must get a note from the prospective employer. An employer with many applicants will not likely go through the extra trouble required to hire a political refugee. This paperwork is repeated every time a refugee changes jobs.

Latin American refugees are victims of legal bureaucracy and government policies. The government's attitude is worsening, and its



political implications are clear. The special program quota for Poland last year was 6,000. The quota for Central America this year is 2,000, though as Racicot says, "the problem with Central America is bigger than Poland."

Many more people have died violently in Central America than in Poland. It is not that Poles do not have a legitimate persecution claim. But what is the purpose of increasing visa requirements on Latin American countries and decreasing special programs directed at them? Right down to the bureaucratic jargon "refugee producing nations" the Canadian government is at odds with the intent of the Geneva Convention.

L.A. writers: culture & politics

by Marcela Toro

Columbus came to America in 1492 with his three caravels — La Santa Maria, La Pinta, La Nina — and thus for the indigenous people, a new history began. The Spaniards, without expecting it, had a new continent on their hands and would later bring their religious war to the other side of the Atlantic. The war they had been fighting since 718 against Islam gave them the fixed idea of winning the Indians to the Catholic faith.

Latin America became an almost entirely Spanish speaking continent with native and Spanish cultures merging together, creating violence, slavery, pain and robbery.

To give an introduction to Latin American writers, one must know what Latin America is all about — to understand for example where magical-realism comes from. The best introduction to understanding the continent is given by Eduardo Galeano's *The Open Veins of Latin America*. Galeano is a Uruguayan journalist who lives in exile in Spain. He visited McGill last winter. *The Open Veins* gives an economic history of the region without being scholastic or monotonous. On the contrary, it's highly readable, and coloured with many fascinating, dreadful and sad stories.

The narrative is very emotional and because of this, it captures the atmosphere of the continent well — its multiple aspects, smells, colours and sorrows. This is an easy book to read and Galeano leaves you with a poetic impression of Latin America plus an understanding of its turbulent history.

Among the most well-known Latin American writers of today is the 1982 Nobel Prize winner, Gabriel García Márquez, whose most acclaimed novel is the epic *A Hundred Years of Solitude*. The novel takes place in the imaginary town of Macondo in the north of Columbia. There, the sun discolours the houses, the gold colour of the banana plantations shines constantly and the world of dreams mixes with reality giving birth to what has been called magical-realism, meaning a magical reality and not surrealism. It is a place where some people live up to a hundred years and babies are born with pig tails as punishment for incest.

A Hundred Years of Solitude tells the history of Latin America. The hundred years refer to the history of a family (the Buendias), of a town, and of all the things they saw and lived over that period. It is considered by many to be the masterpiece of Latin American literature.

Jorge Luis Borges is a very controversial writer and thus hard to define. Born in 1900, he dedicated the first period of his work to poetry, only starting to write short stories later in his life. He is a very sophisticated intellectual writer, professor of English Literature, connoisseur and admirer of Joyce, Henry James etc. Many critics dislike him and accuse him of intellectual pedantry.

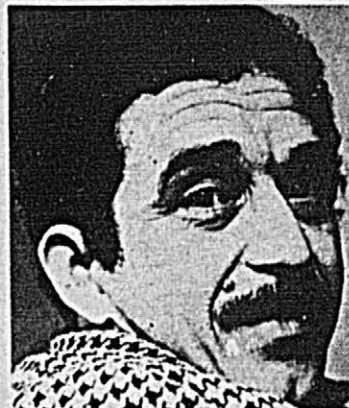
But not all of Borges' work is oblique and obscure — many of his stories are dedicated to the Gauchos, those men that inhabit the Argentine Pampa. They live under very different laws than the rest of Argentine society and have a strict code of honor that is commonly defended by knives.

Borges is attracted by this code of honor and by these men who have to be always prepared to die — to pull out the knives and defend themselves. An interesting story that reflects the reality of a city man who senses the call of his ancestors who once were Gauchos is *The South*.

Borges is a writer that admittedly demands special concentration and an intellectual effort since he is concerned with many philosophical questions. But he's not unapproachable. His most well known works are: *The Aleph*, *The Book of Imaginary Beings*, *Doctor Brodie's*



Jorge Luis Borges



Gabriel García Márquez



Juan Rulfo

Report, *Labyrinths* and *The Book of Sand*.

The other author that must be mentioned among the most important writer of Latin America today is Juan Rulfo and his only novel *Pedro Páramo*. Rulfo is a Mexican journalist from Jalisco. He has only published two books, one of which, *Pedro Páramo*, is an extremely im-

portant work — a landmark of Latin American literature. It's a brilliant novel that creates an overpowering atmosphere, in which life and death, reality and illusion coexist, forming a dream-like world.

The novel concerns a man in search of his past in a small, impoverished village where his father lived, whom he never knew. Rulfo

depicts class differences, the patriarchal society, and the ever present shadow of the Mexican Revolution. It's hard to describe the sensation the novel produces but like Fellini's *Satyricon* it transports you to a completely different reality; another world of perceptions.

The Guatemalan writer Miguel Ángel Asturias wrote the important novel, *The President*, probably the best fictional portrait of a Latin American dictator, first published in Mexico (1948). The portrait could be of any of Latin America's notorious fascist leaders. Asturias describes an overwhelming reality of poverty, misery, hunger which is contrasted with the almost omnipotent power of the dictator and his corrupt government. Latin America is seen as a victim of imperialism and internal corruption.

Mario Vargas Llosa was born in Arequipa, Peru, although he spent much of his adult life in Europe. He returned to Peru in 1974. Vargas Llosa has become as popular as Márquez is in the U.S. A play of Vargas Llosa's opened Off Broadway last spring — *The Lady from Tacna*. He is active in journalism and tv in Lima and is involved in Peruvian politics. His last novel to be translated into English was *Aunt Julia and the Scriptwriter*.

Aunt Julia is a funny, imaginative narrative with an interesting structure. Chapters alternate between the autobiographical story of Vargas Llosa and his first wife (Aunt Julia) and soap opera chapters written by Pedro Camacho (the scriptwriter).

This novel will certainly make you laugh. The soap operas are short stories in themselves, with a black sense of humour comparable to Nathaniel West's *Miss Lonelyhearts*.

It's impossible to try to mention all the contemporary Latin American writers. The ones already mentioned constitute a good beginning. Latin American writers are by far the best contemporary Spanish-speaking writers. These authors have created a new style and literary language. They established an image of their continent other than the "poor third world".

Unfortunately, Montréal lacks easily accessible English translations. The two places I would like to mention are: Librería Española (3811 St. Laurent) for the Spanish editions and Liberation Books (1207 DeMaisonville) for English translations.

Argentine writer acclaimed

by Frank Watts

Argentinian writer Luisa Valenzuela is rising in the Latin American literary scene and rapidly establishing herself in the international publication community. Last Tuesday saw the New York launch of her latest novel, *The Lizard's Tail* (translated by Gregory Rabassa from the original Spanish version, *Cola de Lagartija*).

Lizard is clearly Valenzuela's most powerful and mature work to date. Her mastery of language and her artful command of narrative technique are both brilliantly demonstrated.

Valenzuela's first book, *Hay que Sonreír*, appeared in 1966. *Lizard* is her fourth and best novel, surpassing in some respects *El Gato Eficaz* (1972). She has also released two collections of short stories and is at work on a third. She is presently teaching Latin American Literature at Columbia University in New York.

In mapping the rise to power of the work's protagonist, *El Brujo* (The Sorcerer), *Lizard* probes the genesis and motivations of the power-hungry despot and his eventual transformation into a being of monstrous proportions.

Interpreted in one way, the novel can be read as a *roman à clef* whose clues are unambiguous. The Sorcerer clearly represents Lopez Riga, President Juan Peron's influential aide-de-camp and the creator of Argentina's para-police force. Other easily recognised figures are *El Generosismo* (Peron), *La Intrusa* (Isabel) and *La Muerta* (Peron's deceased wife Evita), the Argentinian people's object of idolatry.

From another point of view, the novel constitutes a document of what one historian recognized as "Argentina's darkest hour." It is a testimonial to Valenzuela's imaginative powers that she can use a simple plot to convey the nightmarish aspects of a dictatorial régime: the political intolerance, the mass imprisonments, torture and assassination. Simultaneously, the novel questions its own *raison d'être* and explores new narrative territory. Traditional fictional syntax is destroyed and replaced by a more complex and evanescent form.

The seemingly disparate technical and philosophical elements are blended together in one vast and complex whole. Valenzuela explodes conventional narrative structures and, through a masterful use of language and technique, probes the nether regions of her country's collective psyche. She convincingly portrays the paralysis that can grip a nation ruled by terror. At the same time, she brings into question the enigmatic duty of the artist living in a community where horrors are facts of life and where fellow artists disappear daily.

The few characters of the book circulate in a Dante-esque fog, a dream-world where actions and events are secondary to motivations and emotions. The surrealist quality that permeates the narrative sharply counterpoints the stark black-and-white, life-and-death qualities of the socio-political reality it describes. People become abstractions of themselves, mere shadowy figures in a vast Guernica-like tableau depicting the terror that brutal power can exert.

Valenzuela, who in her writing has shown interest in debunking the myth of the oppressive, bewitching dictator, imbues the novel's principal actor, the Sorcerer, with the evils she wishes to expose and help exorcise.

The "witchdoc," not content to control the strings of government from behind the scenes, lusts for more power and seeks to establish a permanent reign. Not surprisingly, he is shown to be endowed with a third testicle. This extra appendage, which is his female half and is addressed as *La Estrella*, is eventually self-inseminated to complete the quasi-religious trinity of father, mother and child embodied in the One. In pursuit of godhood, towards the end of the novel, the androgynous monster stalks away to give birth.

The book's conclusion describes the disappointingly small rivulet of blood that leaks from the Sorcerer's carcass, a meagre stream compared to the prophesied river of vital fluid that was to flow over the country. Behind the myth's façade lay an empty shell.

Though the book's message is pessimistic (the cycle of dictatorships may never end), the novel is meant as a warning to Valenzuela's country-folk. These must cease their useless idolizing of Peron and deification of Evita to pursue their historical development as a people. Another of the novel's aims is to alert all humanity on the dangers of the mythification of people and of events and on the need to assume responsibility for their destiny.

In this way, Valenzuela clearly spells out the writer's obligation to be a part of her community and to fight oppression. In fact, to make this even clearer, she becomes a character in her own novel, narrating the second of its three constitutive parts. She eventually cedes control of the narrative to the Sorcerer after having made her point.

It may be an indication of the Argentinian Junta's use of censorship and its fear (or detestation) of the *Lizard's* message that for two years Valenzuela could not have the novel published in her own country. Release of the novel in Spanish is slated for next month in Buenos Aires.

The Lizard's Tail, Farrar, Strauss & Giroux, 280 pp., \$16.50 (US).

by Brendan Kelly

Art in Latin America is necessarily political. To create apolitical art is to silently accept the status quo. Revolutionary Latin American cinema is a perfect example of the merging of art and politics; these films deal with the events and people behind the headlines. Most of this revolutionary cinema is unavoidably contemporary — it deals with problems that are occupying more and more of the media's attention.

This summer while the Conservatoire d'art cinématographique in Montréal was showing its series of Chilean films from the Allende years, part of its festival of Latin American cinema, the streets of Santiago were on fire with the most serious demonstrations since the military forcibly overturned Allende's government ten years ago.

Film is an important form of communication in Latin America. This is especially true in Central America where a large portion of the population is illiterate. Most Latin American revolutionary filmmakers strive for an active dialogue with their audience.

The Bolivian, Jorge Sanjines, director of *Blood of the Condor*, summed it up: "Revolutionary cinema does not tell stories; it is a cinema which makes history."

This is perhaps most apparent in films about conflicts in Central America. Whether made for a U.S. audience or for the countries caught in the cross-fire, these films are meant to incite the audience to action.

El Salvador: Another Vietnam, made for PBS by Tele Vasconcellos and Glenn Silber, a Brazilian and an American director respectively,

Revolutionary films

mainly deals with U.S. intervention in El Salvador because it's aimed at the U.S. public.

We see Archbishop of El Salvador Oscar Romero, not long before his assassination, insisting that the violence arises from the Right and when the peasants try to defend themselves they are labelled Leftist "subversives." This is in stark contrast with the words of former Salvadorean president José Napoleon Duarte who asserts that there is no oppression in El Salvador and that all violence comes from left-wing terrorists.

The film ends with coverage of several 1981 demonstrations in the U.S. against the intervention in El Salvador. The camera moves over the crowd of U.S. demonstrators, then cuts to shots of Salvadorean guerrillas and oscillates between the U.S. and Salvadorean protestors. The message of solidarity is clear.

If *Another Vietnam* is an attempt to explain the civil strife in El Salvador, *El Salvador: Revolution or Death*, by Stichtingderde Cinema, a group of film-makers, is more interested in making an emotional statement about the horror of this war. An extremely bloody movie, it focuses, with precision, on the security forces' campaign of repression.

The first scene is of a house littered with bodies of victims of government murders. A woman is seen trying in vain to mop the floor clean of blood. A man dips his hand into the pool of blood and scrawls on the wall with it: Revolución o Muerte. The film spends 45

minutes arguing with bleak evidence that for most Salvadoreans, the question is literally revolution or death.

Rather than concentrating on the past and present problems of El Salvador, *Decision to Win: The First Fruits*, maps out what the future could be like. Made by the anonymous production team of Cero a la Izquierda, it examines peasant life in the part of the province of Morazan liberated by the FMLN.

The daily lifestyle of the people is contrasted with the ever present signs of civil war. The film starts with a marriage ceremony where the priest talks of revolutionary Catholicism. The young couple leave the church and walk down a dirt road lined with cheering FMLN guerrillas hoisting their rifles in the air.

What saves *Decision to Win* from being empty FMLN propaganda is the convincing idealism of the people involved. The film reflects the optimism of its title.

A different kind of filmmaking evolves in post-revolutionary countries. The Nicaraguan Film Institute was started during the struggle against Somoza and became the state film company after the Sandinista victory in 1979.

The first feature length film made after the revolution was *The Uprising*, directed by a young German Peter Lilienthal who grew up in Uruguay. The film focuses on the divisions within one family during the civil war. A very conventional black hat/white hat war movie with cardboard characters, it doesn't lend insight to the Nicaraguan conflict.

From its inception, the Nicaraguan Film Institute has received help from the older and more sophisticated Cuban Film Institute that was started in 1959.

Perhaps the most well known filmmaker to emerge from the Cuban film industry is Tomas Gutierrez Alea. His most successful film in North America was *Memories of Underdevelopment* which was awarded a prize from the National Society of Film Critics in 1973. (Alea did not attend the ceremony as he was denied an entry visa by the State Department).

Alea is very articulate about the benefits of being a filmmaker in a post-revolutionary country. He believes Cuban directors have more freedom than "independent" U.S. directors because when they try to break from the mainstream they "are reduced to either to impotence or to total incommunication."

"We must not forget that the cultural struggle must also be waged and won on the commercial screens. In making that kind of marginal or alternative cinema, you can obviously not compete with the kind of Hollywood spectacles shown in commercial theatres, the kinds of films which attract, among others, that very section of the population which the militant filmmakers are trying to reach."

The fictional documentary is favoured by many revolutionary

Latin American directors. Moving from Central America and the Caribbean to the southern tip of the continent, both Argentina and pre-Pinochet Chile offer fine examples of this genre.

The best fictional documentary from South America I've seen is Hector Olivera's *Rebellion in Patagonia*. Nothing less than a first-rate suspense drama, it chronicles the fight for unionisation in 1920's Patagonia, in the far south of Argentina.

Like the best revolutionary cinema, *Rebellion in Patagonia* gives a lesson in history that is both accurate, and just as importantly, moving. Olivera makes the often forgotten point that between

who's best known for his prophetic fictional documentary *The Promised Land* which was made shortly before the military coup.

Littin set his film in 1930's Chile where Colonel Marmaduke Grove had just headed a socialist coup d'état that lasted 12 days before it was ended by other army officers. But the rebellion inspired a group of landless peasants to take over the unoccupied land of some absentee landlords.

Many critics have viewed *The Promised Land* as an allegorical critique of Allende's tactics. The peasants' attempt to negotiate with the army is shown to be as much a bloody failure as was Allende's attempt to negotiate with the middle-class ten years ago. Both gave the right the time and leeway to squash the rebellions.

The irony that plagues these revolutionary filmmakers from Latin

memorias del subdesarrollo

film cubano/con Sergio Corrieri y Daisy Granados/dir. Tomas G. Alea



the Spanish colonisation of the conquistadors and the U.S. neo-colonialism of the multinationals, there was much British exploitation of South America.

Olivera's film was made in the fall of 1973 — after the demise of the military government and before the return of Perón — when there was room for such revolutionary art. This breathing space didn't last long and it was banned in post-1976 totalitarian Argentina.

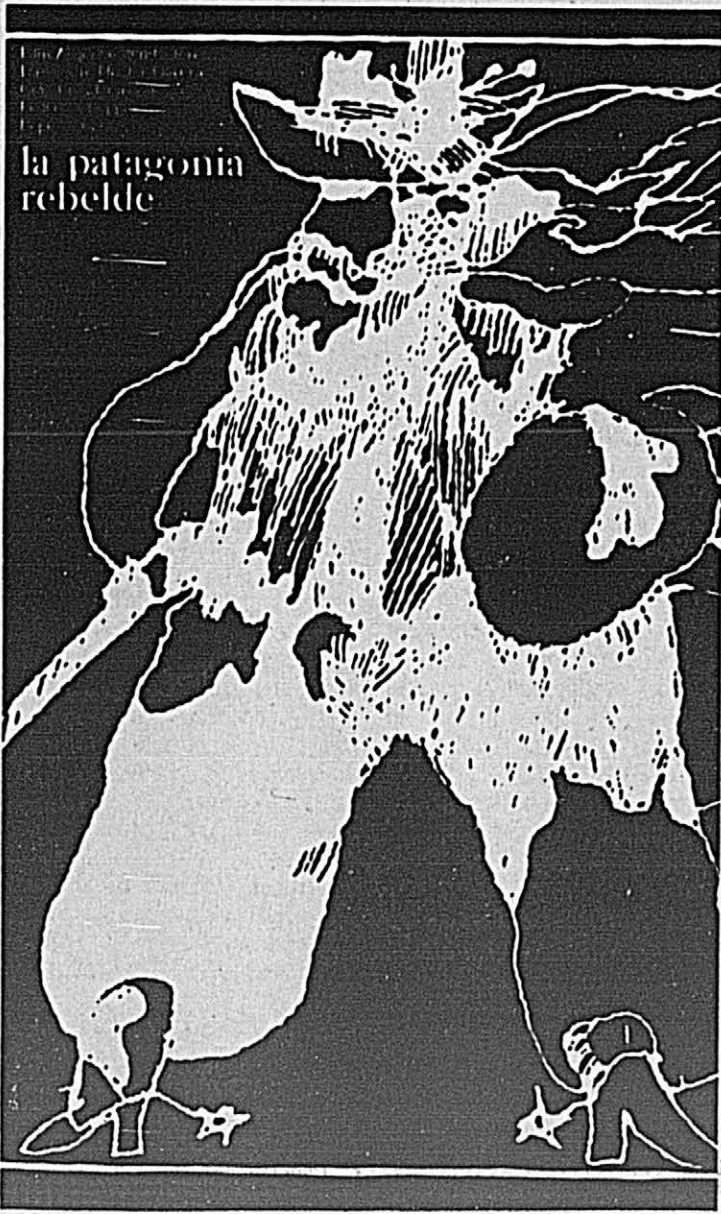
On the other side of the Andes, the autumn of 1973 was no time for any rebirth of Chilean cinema. The newly formed military junta quickly destroyed Chile Film, which, under the previous three years of Allende's Popular Unity government, had attempted to develop an indigenous national cinema.

The head of Chile Film was a young filmmaker, Miguel Littin,

America is that though they make determinedly populist films, they have almost no audience in their native countries due to government censorship.

From the unsophisticated guerilla filmmakers of Central America to the rebel directors in the more developed film industries of South America, all would undoubtedly agree with Brazilian director Glauber Rocha's declaration that "cinema is a political arena. We feel we are the harbingers of the revolution that must inevitably come to Latin America."

This is an exciting approach to film which unfortunately does not seem to have found much of an audience in North America. If there's little public support for serious North American political cinema, it seems there's even less interest in political films being produced South of the Rio Grande.



Entrevue Colombienne

par Michel-Adrien Sheppard

Né il y a 27 ans à Bogota, capitale de la Colombie, Javier Sáenz s'est joint après la complétion de ses études en psychologie à McGill en 1981 à l'Équipe de recherche et de travail anthropologique auprès de la communauté indienne Arahua dans la Sierra Nevada de Santa Marta (partie septentrionale de la Colombie).

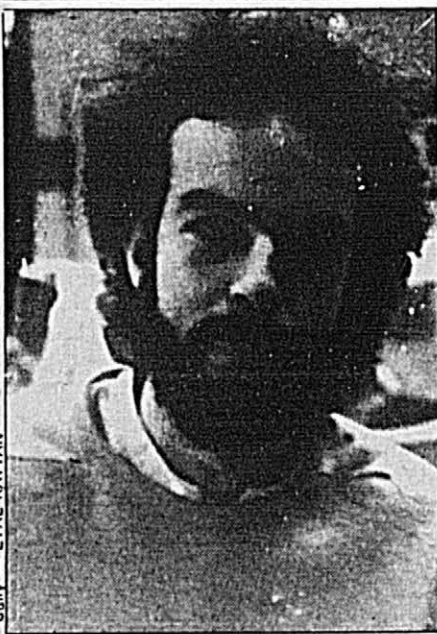
L'Équipe interdisciplinaire comprend des linguistes, des psychoéducateurs, des techniciens médicaux, ainsi que des anthropologues, qui animent depuis bientôt dix ans des projets d'éducation populaire et de santé communautaire chez les Arahua.

Il y a quelque 700,000 autochtones en Colombie, qui descendent des peuplades qui occupaient le sol colombien avant la conquête et la colonisation par les Espagnols il y a 4 ou 5 siècles. Les Arahua, dont on dénombre 12,000 membres dans la région montagneuse de Santa Marta (province de Magdalena), font face aux mêmes problèmes que vivent les indigènes un peu partout en Amérique du Sud: dépossession de leurs terres par les commerçants et propriétaires fonciers blancs, imposition d'une culture étrangère par des missionnaires catholiques, dénigrement de leurs propres traditions, pauvreté et marginalisation.

L'Édition Française a eu l'occasion de rencontrer M. Sáenz lors de son passage à Montréal au mois de septembre. Nous reproduisons ci-dessous des extraits de notre entrevue avec lui.

Édition Française: Quels sont les projets de l'Équipe dans la communauté Arahua?

Javier Sáenz: Les projets se classent en deux catégories: éducation et santé com-



Daily - Eyal Kattan

munitaire. Au chapitre de l'éducation, nous agissons comme conseillers auprès des Arahua dans le développement de programmes axés sur la promotion de leurs droits et la valorisation de leur culture et de leur autonomie comme peuple.

Historiquement, le gouvernement confiait l'éducation des autochtones à des missionnaires étrangers. De façon réitérée, les Arahua ont dénoncé la présence de missionnaires capucins. Ces derniers sont envoyés directement d'Espagne, ils ignorent complètement la situation colombienne et la culture autochtone, et ils sont profondément racistes.

E.F.: Comment le racisme des missionnaires se manifeste-t-il? Dans les valeurs inculquées? Dans les méthodes pédagogiques?

J.S.: Pour les Capucins, éducation égale intégration, "civilisation", c'est-à-dire que les Indiens doivent être forcés à devenir des Colombiens moyens, doivent changer leur tenue vestimentaire, apprendre l'espagnol et oublier leurs dialectes traditionnels, se convertir au christianisme plutôt que de suivre

leurs religions indigènes. 80% des Arahua professent encore aujourd'hui leurs croyances ancestrales, que les Capucins n'ont pas réussi à détruire, malgré plus de 60 ans de présence.

A l'occasion, ils ont tenté de les détruire physiquement, en faisant assassiner les Mamos (prêtres indiens).

E.F.: Quelle est la fonction des Mamos?

J.S.: Il y a dix ans, ils étaient les chefs de la communauté. Mais depuis, on a vu émerger une nouvelle couche de dirigeants, mieux outillés pour affronter le monde extérieur. Ceux-ci ont appris l'espagnol, et peuvent donc mieux comprendre et se défendre contre les Blancs qui veulent spolier les terres indiennes et détruire leur culture.

E.F.: Est-ce que l'intervention des Capucins a eu un impact sur la vie économique des Arahua, par exemple des changements dans l'organisation de la production agricole traditionnelle?

J.S.: En vertu d'une loi datant du siècle dernier, la communauté a le droit d'occuper certaines terres reconnues, mais à condition que ses membres soient explicitement désignés comme "autochtones". Comme les Capucins ont été le fer de lance de la destruction de la culture Arahua, beaucoup d'Indiens ont assimilé les coutumes agricoles blanches (exploitation privée, commercialisation de la production), et sont devenus de simples paysans "désindianisés" si tu veux, des paysans comme tous les autres. 20% des Arahua ont été assimilés, et ont ainsi perdu leur terre, et ont été obligés, pour survivre, de devenir des ouvriers salariés sur les grandes propriétés commerciales.

E.F.: Est-ce que l'Équipe fait du travail d'organisation politique avec les Arahua, pour les aider à défendre leurs terres?

J.S.: Par nos projets sur les fronts de la santé et de l'éducation, nous faisons ce genre de travail. Évidemment, comme Blancs qui étaient jusqu'à tout récemment des employés du gouvernement, cette fon-

tion ne peut être créée sur tous les toits. Ça se passe en cachette, en quelque sorte.

E.F.: Vous avez donc été financés par l'État? Pourquoi dis-tu "jusqu'à tout récemment"?

J.S.: On nous a collé un nouveau directeur de projet, rattaché à l'Institut d'Anthropologie de la Colombie. Il nous a dit: ou bien vous faites de la recherche, avec subvention, ou bien vous faites du travail de mobilisation politique, sans financement. Nous avons décidé de continuer notre travail politique. On nous a expulsés de l'Institut, et il a fallu trouver des fonds chez d'autres organismes pour poursuivre le travail indépendant.

E.F.: Est-ce que les Indiens ont leurs propres organisations politiques nationales? Quelles en sont les revendications?

J.S.: L'année dernière, pour la première fois, des représentants de la plupart des groupes autochtones se sont réunis en congrès et ont créé l'Organisation Nationale Indigène de Colombie. Leurs principales revendications sont: défense de la culture autochtone, protection et expansion de la terre indienne. Seulement 40% des Indiens occupent des terres qui sont reconnues légalement comme leur appartenant. Les autres vivent sur les "baldios", soit des terres "vides", sujettes à l'appropriation par le premier venu, ou le plus fort, dans la plupart des cas.

E.F.: Les "baldios" étaient autrefois des terres indiennes? On les a volées aux autochtones?

J.S.: Oui, surtout les grands propriétaires et la mafia. Dans la Sierra, les Arahua se font piller et voler leurs terres par la mafia impliquée dans le trafic de marijuana et de cocaïne. C'est la région d'où provient 80% de la marijuana colombienne importée annuellement aux États-Unis. Les Indiens qui résistent sont massacrés.

Aujourd'hui, la plupart des mafiosos font culture de la feuille de coca, base de la

please turn to page 18

par Michel-Adrien Sheppard

Après dix années de la "paix des cimetières", le Chili connaît un tremblement de terre politique qui ne cesse d'ébranler une dictature militaire réputée dans tout le continent pour sa brutalité.

Avec le coup d'État dirigé par le général Pinochet en septembre 1973, le Chili allait devenir un laboratoire pour les "Chicago Boys", ces théoriciens ultra-conservateurs du monétarisme pur et dur qui ont étudié sous Milton Friedman de la University of Chicago. Caractérisée par une liberté totale pour le capital privé et les multinationales étrangères, et l'abolition de la plupart des dépenses sociales, cette "révolution capitaliste par en haut" a disposé pendant près d'une décennie de 12 millions de Chiliens-nés, cobayes involontaires tenus en laisse par les forces armées et la féroce police secrète.

Mais la récession mondiale, qui a entraîné la baisse abrupte du prix international du cuivre, principal produit d'exportation dont dépend le régime pour ses devises étrangères, et un niveau d'endettement public et privé des plus élevés, a tôt fait de mettre un terme au "miracle économique".

Aujourd'hui, le Chili se retrouve avec une inflation galopante, un chômage de 35%, des industries délabrées par la concurrence internationale et un appauvrissement sauvage de larges secteurs de la classe ouvrière et des classes moyennes.

Et ce que les arrestations et la

torture, l'émigration forcée de milliers de dissidents, et les quelque 30,000 assassinats politiques commis par la junte, n'avaient pu causer en 10 ans, la faillite du pays et la misère l'ont produit en moins de six mois: l'émergence d'un vaste mouvement populaire d'opposition à la dictature.

Le coup d'envoi fut donné au

mois de mai, lorsque les travailleurs des mines de cuivre, qui ont conservé une structure syndicale clandestine puissante malgré la répression, firent grève contre la pauvreté.

Dans les circonstances politiques du Chili de Pinochet, la réaction populaire fut inattendue. Dans les universités, dans les quartiers pauvres, chez les classes moyennes, la grève eut un retentissement colossal: depuis, les barricades, les manifestations, la "cacerole" ("concert" des ménagères et jeunes filles qui frappent des casseroles en unison en guise de protestation et de solidarité), sont devenues chose courante.

Ce mouvement diffus a été capable en moins de quatre mois d'accoucher de cinq "journées de protestation nationale contre Pinochet".

Malgré l'intervention musclée des forces de l'ordre, armées de mitraillettes, de canons à eau, de grenades lacrymogènes, et prêtes à les utiliser, comme au mois

d'août, où plus d'une centaine de protestataires furent froidement abattus par les "carabineros" et les "pacos" de l'anti-émeute dans les bidonvilles de Santiago, la capitale, et de Valparaíso.

Symbolique de la peur qui gagne les hautes sphères de l'état-major, Pinochet a décrété fin août l'état de siège, qu'il avait aboli quelques

jours auparavant, et fait occuper la capitale par 18,000 soldats d'élite, ce qui est supérieur au nombre de soldats que la junte argentine expédia l'été dernier aux îles Malouines.

Mais l'étendue de la révolte a finalement obligé Pinochet à ouvrir un semblant de dialogue avec une partie de l'opposition groupée dans l'Alliance Démocratique (AD), qui comprend, entre autres, les chrétiens-démocrates et une section du parti socialiste de l'ancien président Allende, assassiné en 1973.

L'AD avance une hypothèse de transition à la démocratie parlementaire basée sur un programme précis: retour des exilés, légalisation des partis et syndicats, abolition des pouvoirs extraordinaires de Pinochet.

Ces revendications sont considérées comme nettement insuffisantes par la gauche (PC, gauche chrétienne, et la gauche du parti socialiste), qui exige comme préalable à toute discussion la

démission immédiate du dictateur, qui a incarné, tant sur le plan formel que sur celui du symbolisme idéologique, la dure expérience autoritaire et le traumatisme de la crise aiguë qui déchire le pays depuis deux ans.

La dynamique convulsive du mouvement de protestation et de la répression, ainsi que les at-

tements et vacillations du pouvoir, témoignent d'une division au sommet du gouvernement.

Tandis que les fidèles du pouvoir optent pour la manière forte, d'autres, les "illuminés" du régime, se rendent compte de l'échec de l'expérience autoritaire et travaillent maintenant activement à un accord avec les sections modérées de l'opposition (classes moyennes, et "modernistes" au sein de la bourgeoisie) qui garantirait une transformation graduelle tout en évitant une hégémonie de la révolte sociale par les parties les plus radicales de la gauche.

Jouant sur les deux tableaux à la fois, Pinochet, tout en réitérant son intention de rester au pouvoir jusqu'aux calendes grecques "par respect de la (nouvelle) Constitution" (qu'il a rédigé et fait entériner par la farce plébiscitaire de 1981), a nommé un nouveau Ministre de l'Intérieur "prêt au compromis", Onofre Jarpa.

Malgré son image d'ouverture, Jarpa a milité dans les jeunesse

fascistes de l'ancien Parti Agraire, et fut ensuite président du Parti National (extrême-droite), qui avait préparé le terrain au coup d'État de 1973 par des actes de terrorisme contre des dignitaires du régime Allende.

Un porte-parole de l'opposition syndicale explique: "(Pinochet et Jarpa) jouent le jeu du bon et du méchant fil. Pinochet trappe; Jarpa, d'une voix douce, fait appel à la raison. Ils veulent tous deux dire la même chose." (Der Spiegel, RFA, 26.09.83.)

La tactique de Jarpa, de dialogue avec les chefs modérés, jointe à une répression parfois sanglante et aveugle dans les bidonvilles, vise, selon l'opposition de gauche, à mettre en place un État corporatiste de type mussolinien.

Tandis que les démocrates et ouvriers dévoilent au grand jour leurs cadres, leurs structures et leurs programmes de redéploiement économique et social en faveur des couches populaires durement éprouvées par les années de plomb, s'exposant ainsi à la répression future, Jarpa tente de regrouper les forces sociales conservatrices, telles les corporations professionnelles et les associations de petits entrepreneurs, à qui il verse des subventions substantielles.

Mais l'opposition croit que Jarpa n'a que peu de chances de réussite. La colère populaire est énorme, et une fois qu'elle commence à s'exprimer ouvertement, elle est difficile, sinon impossible, à endiguer.

Tremblement politique au Chili

Guatemalan theatre

Michael Dougherty

Would you do back-breaking work for a dollar a day? How far would you be able to haul your drinking and washing water? Could you send your five year old out to shine shoes for a few coins? Or beg for food? Would you be able to live on only corn tortillas and beans weeks on end? Would you put up with the life of the Guatemala City's poor who see everyday the fast cars, electric lights, and restaurants reserved for a wealthy few only?

You'd be an ass if you did.

Teatro Vivo, a company of four actors from Guatemala recently gave three Montréal performances of *El Mundo de Los Burros*, the *Asses' World*. Formed in 1975, this troupe's actors took their acting tools off the Guatemala City stage to work in the squatter slums, prisons, and schools around them. Together with their audiences they created a drama of the people, a popular theatre. For five years they travelled across Guatemala from Puerto Barrios, the caribbean port that our Del Monte bananas are shipped from to Huehuetenango in an area of the most brutal repression of native peoples. Labour unions, church groups, organised peasants and squatters laughed at their mirrored image in the vignettes. How did it happen that the world of the TV soap opera or western movie had

become more real than their own lives? Why did distant plastic illusions from the U.S.A. take their eyes off the misery around them? Why does the army have the latest weapons yet there are no doctors for the people?

Teatro Vivo is part of a process in Guatemala indeed going on throughout Latin America where little by little the people are beginning to understand. As their consciousness grows the once docile asses become an organised people confronting their oppressors.

Raising questions in people's minds in a country like Guatemala

is a dangerous business. In 1980 Teatro Vivo was forced to flee into exile. Since then they have travelled widely in Latin America. Their Candian tour began in July at the World Council of Churches Assembly in Vancouver. Across Canada they have called attention to the desperate situation of refugees fleeing in Guatemala and asked us to help.

Teatro Vivo is only a spark. The flame of an organised, determined people seeking justice is visible in today's Nicaragua and in the mountains of El Salvador and Guatemala.



Mexico skyline vs. poor

by Keith Wilson

Mexicans are peculiarly orderly in their biggest city (the world's biggest city), an orderliness deriving from intimidation. They arrive every day by the thousands, into what was once a water-filled mountain valley joining the centre of the Aztec empire.

Mostly illiterate and dispossessed, those arriving at Mexico City are crippled, in a sense. They are unable to step from the peasant into the cosmopolitan world. Unable to take the step, they are subordinated to the reigning forces of foreign and domestic capital and of the ruling party of the city.

The developed parts of the city record a history of domination. The ghastly Gothic cathedral in the Zocalo centre of town attests to early Spanish penetration. Built on the ruins of Aztec temples, the cathedral is a curiously apt representation of the struggle among the ancestors, Indian and Spanish, of today's Mexican population.

That the cathedral was built at the centre of the old Aztec city, that the form and content of the cathedral are distinctively European testifies to the success of the Conquest. The elaborate and irrational embellishment of the cathedral, the violent portrayals of the crucifixion testify that the Indian influence wasn't vanquished; it was overwhelmed. Inside the cathedral, as in the city's other cathedrals, the poor kneel down, not vanquished...overwhelmed.

The National Palace and the arcade covered sidewalks along the streets leading out of the Zocalo recall the France of Louis Bonaparte. The French too dominated this city for a time. The French architecture is fluid, symmetrical, charming. Inside the National Palace, the murals of Diego Rivera are crowded with suffering and struggle. They're subdued by the dominant culture. Beneath the arcades, on the sidewalks in front of fancy stores, peasant vendors and beggars wait submissively hoping to sell either their wares or their poverty to well-clothed passers-by. They seem to regard it a privilege to station themselves here and they are cautious not to offend.

In the Zona Rosa, the focal point of the city's night-life, signs flash advertising Coke, Parisian fashion and American-style discos. Women are cheap. Drinks are expensive. Inside the clubs, slightly out-dated rock, disco and new-wave music thrills the dancers, who, uncomprehending, sing the English lyrics to themselves. The habits of the North American middle-class are here exaggerated and distorted. Struggling to emulate, these people become ridiculous. They're trying to seize a vision of success and happiness that's been introduced from outside and that is incompatible with their needs or their potential.

Around the city, the offices, plants and subsidiaries of European and North American multi-

nationals are ubiquitous. They are the centres of technology, prosperity and progress. Mexicans regard them with a mixture of awe and mistrust, perhaps the commonest reaction to power. By virtue of their economic role and their alliance with the government, the multi-nationals determine the context of Mexican development. Despite the rhetoric of the ruling Institutional Revolutionary Party (PRI), the multi-nationals are secure in this city, more secure than most of its inhabitants.

The thoroughways leading out of the city become more and more dense with vendors and beggars as they pass out of the central core. Those unable to read street signs or humiliated by their poverty regain some dignity here. The traffic and the huge buildings are less intimidating for crowds. Whereas the foreigner capable of speaking Spanish is more at home in the centre of Mexico City than many Mexicans, in the outskirts the

situation is reversed. Even the language changes somewhat. Where the newest arrivals are squatting, running water is difficult to find; houses are built without foundations, usually with materials discarded on construction sites. Poor and ignorant, the people on the periphery of the city are indeed crippled, but share a relationship with the city which unites them. Foreigners in their own home, they might yet repossess it.

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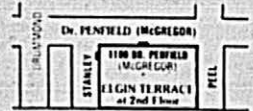
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Nicaragua and the bigtime all-American lie

by Catherine Bainbridge

All italicised quotes are taken from a televised speech Ronald Reagan made April 27 this year.

Nicaragua is a totalitarian state. Nicaragua is a Soviet outpost. Nicaragua has massacred thousands of Mesquito Indians. The Salvadorean conflict is a product of Nicaraguan subversion.

If you are going to tell a lie, make it big, keep it simple and repeat it a lot!

Since February, the U.S. has been heightening its political and military intervention in Central America, first of all by unleashing a steady stream of accusations against Nicaragua. In proclaiming to the world that Central America is another Cold War East-West conflict, the U.S. has its justification for the now not so secret, yet undeclared war against the Nicaraguans.

Although the information that the U.S. disseminates, either through Ronald Reagan's speeches, the press, or foreign policy statements is often extreme in its portrayal of Nicaragua, it works. The effectiveness of absolute lies is that they create doubt even among Sandinista supporters.

"(The Nicaraguan Government) has driven the Miskito Indians from their homelands — burn'n their villages, destroying their crops, and forcing them into involuntary internment camps far from home."

In March 1982 the U.S. State department made allegations to the Inter-American Human Rights Commission of the Organisation of

American States (OAS) that the Sandinista government had seriously violated the human rights of its Mesquito Indian population. By stating that thousands of Mesquitos and been burned and tortured, the notion that there has not been one Sandinista killing of a Mesquito carries little weight.

However opinions countering the allegations have been expressed with authority. To see for themselves, America's Watch, a branch of the Helsinki Watch International, sent a high level delegation to Nicaragua in April 1982. They reported that, "the mission found no basis for the press reports of widespread massacres." The International Indian Treaty Council (IITC) also sent a delegation to Nicaragua. At the 38th session of the U.N. Commission on Human Rights in March 1982, the IITC stated:

"Although the relocation was difficult for the Mesquitos, the government of Nicaragua has provided health care, transport and arable lands for farming in the new location...Our greatest concern is for those Mesquitos who have been manipulated into crossing the border and are now being used by the anti-government forces. To place the United States government's objectivity in a broader context it is interesting to note that the U.S. Indian Movement puts out almost daily reports of massacres of Guatemalan Indians, the relocation of 10,000 Navajos in Arizona and other atrocities committed by governments on their native population and receives no press coverage."

"It is the ultimate in hypocrisy for the unelected Nicaraguan Government to charge that we seek their overthrow when they are doing everything they can to bring down the elected Government of El Salvador."

A simple appreciation of the distribution of military power in

enterprises in Nicaragua is greater than in Brazil, Venezuela, or Mexico. Rafael Piloto, chairman of the board for Exxon Nicaragua, told me business interests were in no way threatened by the Nicaraguan government.

"The government of Nicaragua has imposed a new dictatorship. It has refused to hold the elections it promised."

At present, 10 political parties have representatives on the Consejo D'Estado. However, it was obvious from the way people spoke to me that if an election were held, the great majority would vote for the Sandinistas.

After 50 years of U.S.-imposed dictatorship where the elections, the constitution, and the political opposition were a hoax, there is no political opposition or political traditions in the country. The San-

The literacy campaign of 1980 is a good example of how their mobilizing effort continues today. Sergio Ramirez, a university student in Managua, told me of how he joined thousands of other volunteers to go to the countryside and teach campesinos how to read and write. In just four months the illiteracy rate in Nicaragua was reduced from 51 to 12 per cent.

Don Carling is a Canadian doctor working in the countryside North-East of Managua. He told me about the anti-polio campaign in May 1983 that wiped out the disease in Nicaragua. 80,000 Nicaraguans participated in the vaccination of 85 per cent of the population.

Under Somoza, only 20 per cent of Nicaraguan children were treated with preventive care. Today it's 60 per cent. He told me of the 300 puestos de Salud (health posts) that had been built since the revolution. 200 of them went up



Nicaraguan people paint revolutionary graffiti everywhere in their cities. The messages are of the power of people and their strength in union against U.S. "Imperialismo."

Central America is enough to discredit any accusations of arms shipments transfers from Nicaragua to the guerillas of El Salvador.

The United States government has total freedom to survey Nicaragua's airspace, land and sea. The millions of American dollars spent on surveillance guarantees that if one bullet transfer were found, it would be blasted all over national TV.

However in one sense all revolutions are "exportable." In the same way that the American Revolution was an inspiration to the wars of independence in Hispanic America, why shouldn't the Salvadoreans be inspired by the Nicaraguans ability to revolt under repressive conditions similar their own.

Suffering of the rich

Are the middle and upper classes suffering horrendous oppression as an article in the September Life Magazine suggests. In 1982, the private sector received 60.5 per cent of official bank credit (money loaned from nationalized banks) and earned 68.8 per cent of all foreign exchange. More than 60 per cent of the land and 70 per cent of the industrial activities are owned privately. The percentage of private

enterprises reason that elections should take place in 1985, to allow other parties to better organise, and give time to set up an institutional base for Nicaragua's democracy.

"The Sandinista revolution in Nicaragua turned out to be just an exchange of one set of autocratic rulers for another, and the people still have no freedom, no democratic rights, and more poverty."

If Nicaragua is a repressive totalitarian state, the news has not yet reached the Nicaraguan people. The widespread support for their revolution is everywhere apparent. I saw it in the graffiti, posters and flags covering the walls of their homes and stores. I heard it in their conversations, songs and festivals. The Nicaraguan people are making the decisions that affect their lives.

For example, the Comités de Defensa Sandinista (CDS) are neighbourhood-level organizations that predate the 1979 victory. They were the mobilising organs of resistance to Somoza's army. They fed and hid Sandinistas, looked after the wounded and eventually joined the revolutionary army.

this year. They were built by the communities themselves; in areas where health care was virtually non-existent.

Because doctors are scarce, Don must rotate from clinic to clinic. "We'd love to have more doctors and more money. But right now all we can do is teach these people to look after themselves. It's a hell of a lot different than in North America where we run to professional for the slightest ache." Training programs set up by the health posts in oral rehydration, pre-natal care, and nutrition programs have cut infant mortality in half.

In a July speech in Managua which another Daily reporter attended, Nicaragua's Minister of the Interior Tomas Borge said:

"Last year, (Soviet President Yuri) Andropov signed a document in solidarity with Nicaragua, with respect for Nicaraguan solidarity. A U.S. congressman told me this paper signed by Andropov for economic aid to Nicaragua was proof we are a Soviet satellite. I replied that if the U.S., signed the same paper, I would be overjoyed."

The U.S. government has a lot of influence on world opinion. The reality of the Nicaraguan revolution, it would seem, is a secret the U.S. wants to wipe off the earth.



daily — CATHERINE BAINBRIDGE

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The Latin America issue would like to thank the following resource people: Rosalie Armstrong, Warwick Armstrong, Zulma Nelly Martinez, Julie Lennox de Ramos, Sarah Gooderham, Chris Ferguson, Denis Parisien, Sam Noumoff, Pierre Ostiguy and Augusto Sandino. Gave their all: Albert Nerenberg, Cathy Bainbridge, Audin Wik, Melinda Wittstock, Eyal Kattan, Ken Parry, Jenny Beeman, Tim Gouldson, Federico Hidalgo, Karen Bastow, Hasmik Egian, Frank Watts, Kenneth Banks, Paula Siepniewicz, Amy Kaler, Denise Araiche, Colin Tomlins, Joanne Tilden, Brendan Kelly, Richard Flint, Boris Shedov, Marion Aronoff, Jocelyn Lajoie, Claire Lancôt, Suzy Goldenberg. Helped out: Greer Nicholson, Richard Gold, Sigi Kattan, Michel Shepard, Julianne Pidduck, Marc Kuitenbrouwer, and Mike Dougherty.

A Daily reporter met Audin Wik in Nicaragua. Later, he sent us the cover photos from Norway. El Pueblo Unido Jamás Será Vencido.

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The Parliament of Canada has approved important new student assistance legislation. The changes approved are as follows:

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- Increased weekly student loan limits for full-time students;
- Interest relief and deferred repayment of capital for unemployed borrowers;
- Special relief for disabled borrowers.

The Government of Quebec has chosen to administer a single system of student assistance. Therefore, the new legislation approved by Parliament increases the amount of money which the Government of Canada contributes to the Government of Quebec - these payments represent the assistance of the Government of Canada to Quebec students. They have amounted to almost \$187 million since 1964. As the Government of Canada increases its financial support to students in other provinces, the amount transferred to the Government of Quebec will increase correspondingly.

Under the Government of Canada's new program, Canada Student Loans borrowers, whether resident in Quebec or in other provinces, who have difficulty making Canada Student Loans payments as a result of unemployment or temporary or permanent disability, may be eligible for benefits.

For information about changes to the Canada Student Loans Program, write to:

Student Assistance Directorate
Department of the Secretary of State
Box 2090, Station "D"
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....Washington bullets

continued from page 4

- Military assistance advisory groups.
- Mobile training teams.

NARMIC also reveals that so-called "advisors" were photographed carrying combat weapons, and that a U.S. General Accounting Office report reveals all advisors in El Salvador receive combat pay.

Faced with mounting evidence of human rights violations by the Salvadorean army, the Pentagon now includes courses in "civil-military relations" and training programs based in the U.S.

However, NARMIC reports that "within the first weeks after their return to El Salvador the Belloso Battalion was deployed in a large search and destroy operation in

Northern Chalatemango. In spite of the training they just received in the U.S., they (the soldiers) killed 600 civilian refugees during this operation."

Coastal Coersion

NARMIC lists a total of eleven "Dress Rehearsals for U.S. Military Intervention" in the Caribbean within the last 3 years. Two are of particular significance. In February 1983, Operation "Big Pine," a joint U.S.-Honduran military exercise costing \$5.2 million, took place near the Nicaraguan border. According to NARMIC, "the exercises simulated an invasion of a hypothetical country, 'Corinto', which happens to be the name of a Nicaraguan port in the Atlantic." Secondly, in the month-long naval exercises conducted off the coast of Puerto Rico, from March 10 to April 2, 1983, the Second Fleet's basic aircraft was the Grumman F-14 Tomcat. It has a range of a thousand miles, thus it is capable of inland strikes and would have no refueling problems.

Democracy Put On Hold

One aspect of Honduran participation in U.S. foreign policy objectives which is often left unnoticed, according to NARMIC, are the domestic repercussions resulting from the increased militarisation of Honduran society.

In November 1981, Honduras had its first democratic election in 18 years. Now, "with its armed forces mobilised on two borders, Honduras has abruptly stopped progress toward democratisation." The report concludes: "It is a tragic irony that just as the Honduran people had thought they had won social and political liberalisation at the polls they find themselves threatened by regional war and suffering from increased domestic repression."

Who are the Merchants of Death?

Finally, NARMIC deals with arms shipments themselves. The dominant supplier of weapons in the region is the Bell Helicopter Division of Textron Inc. of Fort Worth, Texas. Bell Helicopter supplies its Huey helicopter of Vietnam fame, to all three U.S. allies in Central America. Transport planes are sup-

plied by McDonnell Douglas Corp., and Sikorsky Helicopter, a division of United Technologies, is also widening profit margins with the influx of their helicopters, according to NARMIC.

In NARMIC's deep analysis of the merchants of death dynamic and American foreign policy, it notes one particular episode. In 1977, the U.S. rejected Guatemalan requests for military aid, based on human rights violations. However, "though military assistance was technically cut off, deliveries of U.S. weapons and military equipment already in the pipeline continued." The exposé goes on to note how continued commercial sales, officially designated as "non-military", are used by the armed forces. Examples of these are: "shot-guns, handcuffs, truck and truck parts." Bell Helicopter also sold "civilian variants" of its military model during the arms ban.

Operations are not covert

Though some of the information contained in "The Central American War" may appear startling, there should exist no uncertainty regarding U.S. foreign policy objectives in the region. A National Security Council "Summary Paper" published last spring and quoted in the New York Times supports each of NARMIC's findings.

According to the NSC paper the strategy in Central America consists of: "Improving the military capability of the democratic states to counter subversion by the extreme left." It goes on to admit that "most, but not all, the elements necessary to implement this strategy are in place."

For a copy of "The Central American War: A Guide to the U.S. Military Build-Up", send \$1.00 to NARMIC, 1501 Cherry St., Phila. P.A., 19102. NARMIC also provides a list of literature, maps and films on request.



RONALD REAGAN/Photo by Mervin Starr News

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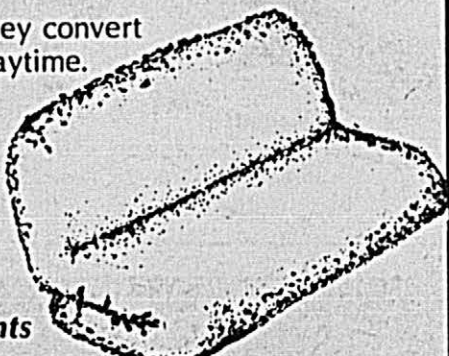
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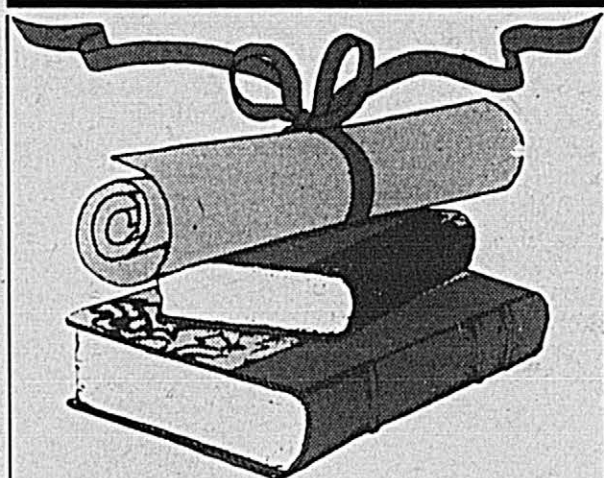


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...Colombien

continued from page 14

Aujourd'hui, la plupart des mafiosos font culture de la feuille de coca, base de la cocaïne. Ils chassent les Arahuacos de leurs terres, et détruisent les plantations communales de coca.

E.F.: Quels sont les méthodes et le curriculum employés par l'Équipe?
J.S.: Les buts du curriculum sont décidés par la communauté. Ils nous ont dit qu'ils voulaient un enseignement qui valoriserait leur culture, qui les aiderait à se défendre, et à s'occuper de leurs problèmes de production agricole, de santé,...

Souvent, il peut y avoir une contradiction entre la religion traditionnelle et le fait que des gens opprimés deviennent plus politisés en ayant accès à l'éducation. C'est un problème auquel nous faisons face. Nous ne pouvons pas leur

dire: "Bouffer des stupéfiants tout le temps et croire que les dieux vont régler tous vos problèmes, c'est faire preuve de manque de conscience politique. Oubliez tout cela, devenez révolutionnaires, commencez à lire Marx, Lénine, Mao-Tsé-Tung et Che Guevara". Tu dois savoir tenir compte de ce qu'on pourrait appeler le stade de développement culturel, de l'environnement historique des gens avec qui tu effectues du travail d'organisation politique.

E.F.: Est-ce que tous les enfants Arahuacos fréquentent les écoles "alternatives", les écoles gérées par la communauté?

J.S.: Non, pas tout à fait. Jusqu'à il y a un an, il existait 6 écoles alternatives Arahuacas en plus des écoles missionnaires traditionnelles. Le 7 août 1982, journée de l'indépendance colombienne, les

Arahuacos ont envahi la mission capucine et ont exigé le départ des prêtres étrangers. Depuis, les Arahuacos font des pressions pour que l'Etat finance intégralement toutes les anciennes écoles, mais sous contrôle des indigènes.



daily — EYAL KATTAN

TODAYS

Gays and Lesbians of McGill coming-out in a university environment. We'll be talking about who, what, when, where and why, join us. Union 302. 16 h.

Amnesty International Urgent Action meeting Union 415 at 17 h. Write a letter.

Alsec - McGill Fruit Basket Fundraising Committee meeting in Bronfman 402 from 16.30-17.30.

Gamma Phi Beta Sorority free dinner and beach party. 18-21 h. 3641 Aylmer.

McGill Chess Association meet at 18 h. in Union 412.

McGill Film Society screens The Virgin Spring in FDAA at 20 h. Tickets at the door, \$1.75.

Alpha Gamma Delta taco lunch from 12-14h. at 3547 University, apt. 11.

McGill Ski Team General meeting at 17 h. in Currie Gym, room G-20. Dry-land training at 18 h.

McGill Outing Club meeting for Thanksgiving trips: hiking, cycling, rock-climbing in room 115, Rutherford Physics Building at 18 h. Bring trip \$ (\$10-\$25).

McGill University Magazine meets in Union 310 at 16.30 h. For anyone interested in joining the staff or meeting the editor.

McGill Choral Society Rehearsal at 19.30. Strathcona Music Building, room 304.

Department of Political Science Patrick Kelly of Trinity College speaks on Locke at 16 h. in Leacock 409.

Choral and Organ Concert 20 h. in Redpath Hall. For all.

Flute and Piano Recital Timothy Hutchins and Janet Creaser hutchins play Barber, Prokofiev, Rorem and Franck. 20 h., Pollack Hall.

Choral and Organ Concert McGill chamber Singers sing chorales and Bach; John Grew plays Bach. 20 h., Pollack Hall.

Night Owl Bible Study at Gardiner Hall at 22 h. with Fr. Rich Colgan, McGill Chaplain. For info: 392-5890, 392-6711.

People interested in contributing to the Daily's upcoming Disarmament special issue are invited to a meeting at 11 a.m. today in Gertrudes 2 (Union B01).

Réunion de l'Édition Française:
Aujourd'hui, 15h00, Union B-01 (Gert's II)
N.B.: Comme l'édifice sera fermé en fin de semaine, lundi compris, à cause de l'Action de Grâce, les textes pour le 11 octobre doivent être soumis vendredi au plus tard.
Bienvenue aux nouvelles et nouveaux!

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Le nouveau texte de loi prévoit en outre une augmentation au titre des contributions que le gouvernement du Canada verse régulièrement au gouvernement du Québec, qui administre son propre programme d'aide aux étudiants. Depuis 1964, le gouvernement du Canada a ainsi versé un montant de 187 millions de dollars au gouvernement du Québec, au titre de l'aide aux étudiants. Les paiements versés au gouvernement du Québec augmenteront dans la même proportion que l'aide financière accordée par le gouvernement canadien aux étudiants des autres provinces.

Sont admissibles à ce nouveau programme, les anciens étudiants ayant bénéficié du Programme canadien de prêts, qu'ils soient résidents du Québec ou d'une autre province, et qui font face à des difficultés de remboursement, soit parce qu'ils n'ont pu se trouver du travail ou à cause d'une invalidité temporaire ou permanente.

Si vous désirez des renseignements concernant les modifications apportées au Programme canadien de prêts aux étudiants, veuillez écrire à la

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Case postale 2090, succ. "D"
Ottawa, Canada K1P 5C6
ou téléphoner, sans frais, au numéro 1-800-567-9602.

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*Semaine nationale des universités du 2 au 8 octobre 1983



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